انجليزي

للمسلمين

سلسلة الهداية (24)

A Bundle of Flowers

from the Garden of Traditions
of the Prophet & Ahlul-Bayt (a.s.)

نفحات الأزهار
من كلام النبي ﷺ وآله الأطهار (ع)

TABLE OF CONTENTS

Page

Transliteration Table 4
Introduction 5-7
Publishers Preface 8-16

The Opening Tradition 17-18
Knowing *Allah*, His Greatness and His Grace 19-22
Prayer and Its Effects 23-30
Midnight Prayers 31-33
Faith in *Allah* and Attaining His Pleasure 34-35
Piety and Its Necessity in a Muslim 36-41
Invocation 42-47
Ahlul-Bayt *(a.s.)* 48-51
The Love of Ahlul-Bayt 52-53
The Acceptable Characteristics 54-59
The Real Followers of Ahlul-Bayt and Their Qualities 60-62
Sin and Its Effects 63-67
Knowledge and Its Value 68-71
Knowledge and the Virtue of Learning It 72-74
Knowledge and the Virtue of Teaching It 75-76
The Excellence and Importance of Scholars 77-81
Being Attentive to the Hereafter 82-83
Repentance 84-86
Protecting the Honour of Believers 87-88
Righteous Deeds 89-90
Injustice and Transgression 91-93
The Rights of Fellow Muslims 94-97
Greeting 98-99
Enjoining Right and Forbidding Wrong 100-107
The Tongue and Its Evils 108-109
Backbiting and Faultfinding 110-112
Telling Lies 113-115

Contents

Page

Companions and Friendship 116-119
Immoral Friends 120-122
Serving People 123-125
Giving Loan 126-126
Helping the Needy 127-128
Donation & Pleasing the Believers 129-130
Charity and Alms 131-133
Regard for Kinship 134-135
Kindness to Parents 136-138
The Rights of Children 139-142
Suckling 143-144
Marriage, a Great Worship 145-146
Encouragement for Marriage 147-148
Marriage Is the Key to Divine Mercy &
a Good Temper 149-150
Hasten to Marry 151-152
Intercession and Help in Lawful Marriage 153-155
Wife and Her Dower 156-157
Dower: The Less the Better 158-159
Marriage with Regard to Faith and Honesty 160-161
Man's Intention in Marriage 162-164
Earning a Livelihood 165-166
Wives and Good Treatment to Their Husbands ... 167-170
Honour Your Wives 171-173
Wife and Pleasing Her Husband 174-176
Admirable Qualities of Wives 177-180
Divorce and Its Effects 181-183
Lowering the Gaze and Guarding the Modesty 184-185
Women & Ornamentation 186-187
Fornication and Its Harmful Effects 188-190
Hygine in Islam 191-193

Contents

Page

Business and Social Relationships 194-195
Fraud in Bargain 196-197
Lusts 198-200
Worldly Possessions and Greedily Compiling Wealth 201-202
This Fleeting World, Its Attractiveness and Poison . 203-204
The Neglectful Slaves of this Deceitful World 205-207
Arrogance and Pride 208-209
Moderation in Economic Affairs 210-211
Consultation 212-213
Activity and Idleness 214-215
Martyrs and Martyrdom 216-217
The Expected Mahdi *(a.s.)* and His Government of Justice 218-226
The Muslim Ummah at the End of the Time 227-229
Lifetime should Be Well Spent 230-231
Religion and Studying Its Affairs 232-233
Good Temper and Its Good Results 234-236
The Disadvantages of an Ill temper 237-238
Asking for Divine Pardon 239-240
Congregation Prayer 241-245
Supplication 246
References 247
Index 252
Publications of Imam Ali (a.s.)Public Library .. 257

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	ـَ	a	اَی	aī
و	ū	ـُ	u	اَو	aū
ی	ī	ـِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	‘
ج	j	غ	ġ
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

Introduction

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

In the Name of Allah, the Beneficent the Merciful

By the Grace and assistance of *Allah*, the translation and publication of the commentary of more than two parts of the Qur'ān in English under the title of ' ***An Enlightening Commentary, into the Light of the Holy Qur'ān*** ' have been successfully fulfilled in three volumes. These humble volumes were ardently met and well received by many sincere believers in most parts of the world.

When the readers reflected their enthusiastic affections and we were aware of their kind, cooperative and leading points of view about the task as a helpful Islamic ideological reference for them, and they appreciated especially the involving traditions from the Holy Prophet *(p.b.u.h.)* and his Ahlul-Bayt *(a.s.)*, we understood that not only the exegesis of the verses of the Qur'ān were useful for them, but the concerning Islamic traditions were also warmly embraced and utilized widely.

Besides that, via their communications, we felt their desire and the urgent need of the Age for such leading statements, too. Therefore, it was decided that the present valuable collection of holy traditions which were carefully selected by Ayatullah 'Allamah Mujāhid Al-Hāj Sayyid Kamāl Faghīh Imānī, to be translated into English and offered to the believing Muslims.

On the other hand, regarding the Prophet's famous tradition known as ' Thaqalayn ' (two weighty causes), and putting it into action, next to the publication of the above-

mentioned commentary of the Qur'ān, and to provide traces in the English language from both the holy Qur'ān and Ahlul-Bayt *(a.s.)* together before our eyes, it was thought that the translation of at least a small collection of traditions from Holy Ahlul-Bayt *(a.s.)* would be supplied, so that these ' Two Weighty Causes ' may work parallel and not to be separated from each other. Therefore, this favourable task was adventured in order that a short distance might be paved towards the path of the obedience of the godly advice of the Messenger of *Allah (p.b.u.h.)* in the above mentioned magnificent tradition.

So, for the present time, the very humble endeavour was prepared and entitled: ' ***A Bundle of Flowers from the Garden of Traditions of the Prophet & Ahlul-Bayt (a.s.)*** ' to indicate, firstly, the origin of the materials and, secondly, that the collection is merely a small portion of their vast ocean of varying knowledge which is linked to the illimitable knowledge of *Allah*, because the Holy Ahlul-Bayt *(a.s.)* are the same ones whom *Allah* has called /ar-rāsixūna fil 'ilm/ (those deeply established in knowledge), where He *(s.w.t.)* says: "***...But no one knows its hidden meaning except Allah, and those who are firmly grounded in knowledge ...***" **(Sura 'Āl-i-'Imrān, No. 3, verse 7).**

However, it is certain that if this group of expressive traditions and the like of them be practically observed by receptive people, the resulting merits of those divinely-linked statements will be abundantly beneficial in every step of their lives: socially, economically, morally, ethically, and so on, *Allah*-Willing. So, we ask *Allah (s.w.t.)* to shower His ceaseless infinite mercy upon all those who study this book and try to act according to its involving reasonable ideas.

It is necessary to say, here, that some of the Arabic words involved in the traditions , such as: / nā-mahram /,

have rarely any equivalents in English to convey their exact meanings. Hence, we have introduced a transliteration table of Arabic letters and sounds with their corresponding phonetic signs on page 4 so that those Arabic words can be read and followed rather easily by those readers who do not know how to read Arabic.

Hereby, we sincerely appreciate not only the estimable people who helped us with the completion of this book, but also the valuable helpful instructive views we will receive from you, dear reader, which can surely be encouraging and animating for us. Therefore, we thank you in anticipation and ask you to communicate with us by the publisher's address:

The Scientific, Religious Research Center,
Amir-ul-Mu'mineen Ali *(a.s.)* Public Library, Isfahan, Iran.

We praise *Allah*, and hope that may He forgive all our faults and shortcomings, and, accept this small endeavour from us with giving rewards to all those who have had a share, of any kind, in it, both in this world and the next world.

Was-Salām:

Sayyid Abbas Sadr-'āmelī
Translator
August 1997

Preface

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

قَالَ اللّٰه تَعَالىٰ :

...فَسْئَلُوا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لاٰ تَعْلَمُونَ

سورہ النحل ۱۶ آیہ ۴۳ و سورہ الانبیاء ۲۱ آیہ ۷

" If you do not know, ask the men of wisdom (among Ummah)." **Sura Naḥl, No. 16, verse 43. Sura Anbiyā, No. 21, verse 7**

This holy verse enjoins the believers to refer to the people of / ǒikr / i.e., the men of wisdom and the scholars of Ummah in order to recognize the right from wrong, when they (the believers) encounter with difficulties, because *Allah*, after teaching them knowledge, chose them for that matter. Hence, they are those deeply rooted in knowledge who know how to render the Qur'ān.

This verse was revealed in order to introduce Ahlul-Bayt ***(a.s.)***, viz, Muhammad ***(p.b.u.h.)***, Ali, Fātimah, Hassan and Husayn, who are called the five holy lights known as " 'Āl-i-'Abā " to whom, there have been added nine other blessed ones from the descendants of Imam Husayn. The Messenger of *Allah*, in different suitable occasions, introduced them as the guiding Imams, the torches in darknesses, and those deeply rooted in knowledge, upon whom surely *Allah* ***s.w.t.*** has bestowed 'the Knowledge of the Book'.

These facts, narrated in repeatedly stated traditions, have been precisely approved by the followers of Prophet Muhammad ***(p.b.u.h.)*** from the time of revelation up to now, and some of the scholars and commentators from Sunni school have also confessed in their books that those verses

of the Qur'ān were revealed about and on the virtue of Ahlul-Bayt *(a.s.)*. A few of the examples of their books are as follows:

1- Imam Tha'labī in his great commentary book upon the meaning of verse 42 from **Sura An-Nahl, No. 16**

2- Tafsīr-Ibn-Kathīr, vol. 2, p. 591

3- Tafsīr Tabarī, vol. 14, p. 75

4- Tafsīr-i-Alūsī, known as: 'Rūhul-Bayān', vol. 14, p. 134

5- Tafsīr-i-Qartabī, vol. 11, p. 272

6- Tafsīr-i-Ḥākim, or: 'Shawāhid-ut-Tanzīl, vol. 1, p. 334

7- Tafsīr-i-Shabistary, or: Iḥghāgh-ul-Ḥagh, vol. 3, p. 482

8- Yanābī'-ul-Mawaddah, by Ghandūzī Ḥanafī, p. 119

Basing on the very reality, we must approach the Immaculate Household, Ahlul-Bayt, and practice their guiding words to instruct our lives well. In this regard, Imam-ul-Hādī *(a.s.)* says:

كَلاٰمُكُمْ نُورٌ وَ اَمْرُكُمْ رُشْدٌ وَ وَصِيَّتُكُمُ التَّقوىٰ

من لا يحضره الفقيه والتهذيب و عيون اخبار الرضا

" Your words of wisdom give light, your administration is guidance (for people), and your recommendation is piety and equity."

Man Lā Yahḍuruh-ul-Faghīh, Tahthīb & 'Uyūn-i-Akhbār-ur-Riḍā

Beware O' dear reader!

It is via these blessed ones that the material and spiritual problems of our lives, in this world and the world to come, can be solved.

بِكُمْ اَخْرَجَنَا اللّٰهُ مِنَ الذُّلِّ وَ فَرَّجَ عَنّا غَمَرٰاتِ الْكُرُوبِ وَ اَنْقَذَنا مِنْ شَفا جُرُفِ الْهَلَكٰاتِ وَ مِنَ النّارِ

It is on account of you that *Allah* pulls us out of the the lowliness (of infidelity), sets us free from the clutches of hard grieves, and takes us to safety from the precipices of annihilation of the world, and from the Fire of Hell, too.

Man Lā Yahḍuruh-ul-Faghīh, Tahthīb & 'Uyūn-i-Akhbār-ur-Riḍā

بِمُوالاٰتِكُمْ عَلَّمَنَا اللّٰهُ مَعَالِمَ دِينِنَا وَ اَصْلَحَ مَا كَانَ فَسَدَ مِنْ دُنْيَانَا

It was because of your mastership and leadership that *Allah* taught us the laws of our religion, put in order what had been spoiled and corrupted in our world. (And He saved us from poverty, degradation and ignorence, then, bestowed us knowledge, honour and dignity.)

Man Lā Yahḍuruh-ul-Faghīh, Tahthīb & 'Uyūn-i-Akhbār-ur-Riḍā

Well, if we leave following those blessed ones, we will fail in all aspects. So, the Prophet ***(p.b.u.h.)*** has said:

قَالَ رَسُولُ اللّٰهِ (ص): مَثَلُ اَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا فَقَدْ نَجىٰ وَ مَنْ تَخَلَّفَ عَنْهَا فَقَدْ هَلَكَ

" The parable of my Ahlul-Bayt is similar to that of Noah's Ark. Whosoever embarks it certainly will get rescued, but the one who opposes the boarding of it, surely gets drowned."

روى هذا الحديث ثمانية من الصحابة وثمانية من التابعين وستين من الحفاظ والعلماء، واكثر من ٩٠ نفر من مؤلفي اهل السنة راجع مشكاة المصابيح ص ٥٢٣ عن احمد بن حنبل و فرائد السمطين ج ٢ ص ٢٤٢ والصواعق المحرقه ص ٢٣٤ و عيون الاخبار ج ١ ص ٢١١ و غيرها من مصادر الفريقين وان شئت راجع نفحات الازهار ج ٢ ص ١٢٧

This tradition has been narrated by eight companions of the Prophet (p.b.u.h.) and eight persons from disciples of the companions, and by sixty well-known scholars, and more than 90 authors from the brothers of Sunni school, mentioned in Mishkāt-ul-Maṣābīḥ, p. 523, from Ahmad-ibn-Ḥanbal; Farā'id-us-Simṭayn, vol. 2, p. 242; Aṣ-Ṣawā'iq-ul-Muḥarraqah, p. 234; 'Uyūn-ul-Akhbār, vol. 1, p. 211; and others from the references of both schools, which, if you wish to refer to, are mentioned in Nafahāt-ul-Azhār, vol. 4, p. 127.

قٰالَ رَسُولُ اللّٰهِ (ص) :

"يُوشَكُ اَنْ اُدْعىٰ فَاُجيبُ، "اِنّي تٰارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتٰابَ اللّٰهِ وَ عِتْرَتي، كِتٰابُ اللّٰهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمٰاءِ اِلَى الْاَرْضِ وَ عِتْرَتي أَهْلُ بَيْتي وَ اِنَّ اللَّطيفَ الْخَبيرَ اَخْبَرَني اَنَّهُمٰا لَنْ يَفْتَرِقٰا حَتّٰى يَرِدٰا عَلَيَّ الْحَوْضَ فَانْظُرُوا بِمٰاذٰا تَخْلُفُوني" وَ في حَديثٍ اٰخَر: "لَنْ تَضِلُّوا مٰا اِنْ تَمَسَّكْتُمْ بِهِمٰا"

The Messenger of *Allah* said: " It is probable that I be called soon and I will respond. Then, I leave behind me among you two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, the Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houḍ of Kauthar (the Pond of Abundance). Therefore, be careful how you will treat due to those two in my absecne."

And, in another tradition it is added: " Never, never, shall you get astray if you attach yourselves to these TWO."

نَقَلَ هٰذَا الْحَديثَ اَكْثَرُ مِنْ عِشْرِينَ صَحابي و ما يُقارِبُ مِنْ ١٨٥ راوي مِنْ رُواةِ الْحَديثِ راجِعْ كِتابَ صَحيحِ مُسْلِم ج ٢ ص ٢٣٨ و مُسْنَدِ احمد بن حنبل ج ٥ ص ١٨٢-١٨١ و صحيح الترمذي ج ٢ ص ٢٢٠ و غيرها مِنْ مَصادِرِ الفريقين وَ اِنْ شِئْتَ راجِعْ نَفَحاتُ الْاَزْهارِ في خُلاصَةِ عَبَقاتِ الْاَنْوارِ ج ١ ص ٢١٠-١٩٩

This tradition is narrated by more than twenty persons from the companions of the Prophet (p.b.u.h.) and it is also narrated by over 185 narrators mentioned in Ṣaḥīḥ Muslim, vol. 2, p. 238 & Musnad Aḥmad Ibn-Ḥanbal, vol. 5 p. 181,182; Ṣaḥīḥ-i-Tarmathī, vol. 2, p. 220, and others from the references of both schools which, if you like to see, are mentioned on pp. 199 to 210, vol. 1, in Nafaḥāt-ul-Azhār fi Khulāṣat-i-'Abaqāt-ul-Anwār

Thus, what an honour is more excellent than that the Qur'ān, the Messenger of *Allah* ***(p.b.u.h.)***, and Ahlul-Bayt ***(a.s.)*** be our example, teacher, and leader.

That is why we, with a great mass of sincerity and devotion, say:

We are honoured that we are the followers of a religion whose founder on *Allah's* direction was *Allah's* prophet and Amir-ul-Mu'mineen 'Ali Ibn Abī Tālib, the servant of *Allah* who was himself liberated from all chains and was designated, in turn, as the liberator of Mankind from all chains of slavery (to other than *Allah*).

We are honoured that Nahjul Balāqa, which after the Qur'ān is the greatest prescription for spiritual and material life, is the highest book for the liberation of mankind, and its spiritual and political prescriptions are the most valuable for liberation is authored by our Ma'sūm Imam (Ali ibn Abitalīb ***(a.s.)***).

We are honoured that Ma'sūm Imam from Ali Ibn Abītālib to the liberator of Mankind ***(a.s.)*** who with the power of *Allah* is alive and supervises all affairs, are our Imams.

We are honoured that the supplications, which are called the ascending Qur'ān, are from our Ma'sūm Imams. We are honoured that the intimate prayers of Sha'bāniyyah, the supplications of 'Arafah of Husayn Ibn 'Ali, Ṣaḥīfah Sajjāddiyah (the psalms of 'Āl-i-Muhammad, and Ṣaḥīfah Fātimah (which is an *Allah*-inspired Book to zahrā-'i-Mardiyyah).

We are honoured that Bāqir-ul-'Ulūm, who is the highest personality of history and no one, other than *Allah* Ta'ālā, the Exalted, and the Prophet ***(S.A.W.A.W.S.)*** and the Ma'sūm Imams, has been or will ever be able to understand his

station, is from us.

And, we are honoured that our Mathhab is Ja'fari and that our Figh (Islamic Jurisprudence) which is an infinite sea (of knowledge), is one of his (Imam Sādiq's *(a.s.)*) contributions. And we are proud of all Ma'sūm Imams *(a.s.)*, and we are committed to following them.

We are honoured that our Ma'sūm Imams *(a.s.)* lived in prisons and in exile because they tried to raise the status of the Deen (religion) of Islam and implement (the teaching) of the Holy Qur'ān, one of whose dimensions is the formation of the Just Government, and finally became martyrs in attempts to irradicate oppressive governments and Taqootis of their own time.

A part of the sayings of Hazrat Imam (May God be pleased with him) in Ṣaḥīfah Inqilab

Now, O' dear brother and sister!

You are eye-witnesses, in this little globe, smaller than a village in the universe, that today, the period of the burst of imformation, the bewildered human race of our Age is burning in the thirst of the blazing desert of injustice and inequality, while he is ceaselessly sinking deeper and deeper into the swamp of impiety and inequity.

Those who boast of man's freedom and happiness are anxiously watching the descent of the moral values, the very circumstance that they themselves have created. They can afford nothing but looking at the destruction of human and humanity. But, is it really the end of the line?

The answer is surprisingly positive, unless man returns to his godly-human-nature, applying the miserable experiments of his past life as a torch for his future way and utilizing Islam as the best remedy.

In the present Age, Islam the glorious, as the best guiding prescription, better than ever in history, has stretched its kind hand to rescue him drowned in and overwhelmed with vices and, by the Grace of *Allah*, has stood to cure him from the sickness of corruption.

Islam is available to quench the thirst of that wandering man in the hot salt desert of impiety by means of the wholesome water of its theology enlightened with the glow of the knowledge and excellences of Ahlul-Bayt, which is the reflection of brightful galaxy of revelation that has ever had no err or mistake at all. It showers its light over all material and spiritual aspects of man's life totally. Thus, it has vividly opened a highway unto this deluded man haply he goes toward reality.

BUT, O' DEAR FRIEND,

the first and the most essential way of recognizing a school of idea is studying its main texts with proper understanding of the words of its sages and leaders. It is by this means that the doctrine of that school about the world and its problems upon different practical phenomena can be realized and estimated.

It has been on this foundation and under this stimulus that we have taken action in publishing a continuous commentary of the Qur'ān in English under the name of ' An Enlightening Commentary into the Light of the Holy Qur'ān ', which was faced with such a warm receiption of the seekers of truth in many countries of the world that during less than three years its first two volumes were reprinted five times.

Now, at the threshold of the sixth print of those sacred commentary books, the present book as ' a bundle of

flowers ' enriched from the statements of the leaders of the instructive school of Islam, that is the very Ahlul-Bayt, is offered to all of those who seek for the Noblest and latest Divine school. We expect that with utilizing the perfum of these everlasting fresh flowers best, contemplate the following expression from the eighth Imam *(a.s.)*:

قٰالَ الاِمٰامُ الرِّضا عَلَيْهِ السَّلاٰمُ:

رَحِمَ اللّٰهُ عَبْداً اَحْيٰا اَمْرَنَا فَقُلْتُ لَهُ: وَكَيْفَ يُحْيِى اَمْرَكُمْ قٰالَ: يَتَعَلَّمُ عُلُومَنَا وَ يُعَلِّمُهَا النَّاسَ فَاِنَّهُمْ لَوْ عَلِمُوا مَحَاسِنَ كَلاَمِنَا لَا تَّبَعُونَا

بحارالانوار/۲/۳۰ - معانی الاخبار ص ۱۸۰ - وسائل الشیعه ۲۷/۹۲

Imam Riḍā *(a.s.)* said: " May the Mercy of *Allah* be upon the servant who keeps alive our commandment " I asked him *(a.s.)* how the one could keep your commandment alive. He *(a.s.)* said: " He (can) learn our sciences and teach them to people. In fact, if people knew (the merits) and goodnesses of our speech, surely they would follow us."

Bihār-ul-Anwār, vol. 2, p. 40; Ma'āniy-ul-Akhbār, by Ṣadūq, p. 180; and Wasā'il-ush-Shī'ah, vol. 27, p. 92

A Benevolent Expectation

We hope that by reading and hearkening the noble words of those holy ones, the statement be completed to the people of the world, may be, through following the Holy Ahlul-Bayt, the youth; viz, the new generation, stand away from any religious, mental, moral, theological, social, economical, political, and educational deviation, so that each of them can grow to be an effective gentleman and also, as a devoted soldier, to be helpful for Islam and

Muslims throughout the world.

AT THE END

We send our sincere and pure regards with kind greetings to those holy, excellent, purified and immaculate souls, while we say:

اَلسَّلامُ عَلىٰ مَحالِّ مَعْرِفَةِ اللّٰهِ وَ مَساكِنِ بَرَكَةِ اللّٰهِ وَ مَعادِنِ حِكْمَةِ اللّٰهِ

وَ حَفَظَةِ سِرِّ اللّٰهِ وَ حَمَلَةِ كِتابِ اللّٰهِ وَ اَوْصِياءِ نَبِيِّ اللّٰهِ وَ ذُرِّيَّةِ

رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ آلِهِ وَ رَحْمَةُ اللّٰهِ وَ بَرَكاتُهُ

من لا يحضره الفقيه والتهذيب و عيون اخبار الرضا

Peace be on you that your hearts aquaint with awareness of *Allah*, the place where there are blessings of *Allah* and the source of the wisdom of *Allah*. The secrets of *Allah* have been put in your safekeeping. You know the knowledge of the Book of *Allah* by heart. You are the successors of the Prophet of *Allah* ***(p.b.u.h.)*** and the children of the Messenger of *Allah*,peace be upon him and his progeny and the mercy and blessings of *Allah* as well.

Man Lā Yahduruh-ul-Faghīh, Tahthīb & 'Uyūn-i-Akhbār-ur-Riḍā

وَالسَّلامُ عَلىٰ مَنِ اتَّبَعَ الْهُدىٰ

سيّد كمال فقيه ايمانى (ايران - اصفهان)

And Peace to all who follow guidance

Sayyid Kamāl Faghīh Imani
Esfahan-Iran

The Opening Tradition

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

١- قَالَ الْإِمَامُ السَّجَّادُ (ع) :

اَلْحَمْدُ لِلّٰهِ وَالْحَمْدُ حَقُّهُ كَمَا يَسْتَحِقُّهُ حَمْدًا كَثِيرًا وَ اَعُوذُ بِهِ
مِنْ شَرِّ نَفْسِى اِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوَءِ اِلَّا مَا رَحِمَ رَبِّى
وَ اَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ الَّذِى يَزِيدُنِى ذَنْبًا اِلىٰ ذَنْبِى وَ اَحْتَرِزُبِهِ
مِنْ كُلِّ جَبَّارٍ فَاجِرٍ وَ سُلْطَانٍ جَآئِرٍ وَ عَدُوٍّ قَاهِرٍ
اَللّٰهُمَّ اجْعَلْنِي مِنْ جُنْدِكَ فَاِنَّ جُنْدَ كَ هُمُ الْغَالِبُونَ وَاجْعَلْنِى مِنْ
حِزْبِكَ فَاِنَّ حِزْبَكَ هُمُ الْمُفْلِحُونَ وَاجْعَلْنِى مِنْ اَوْلِيَآئِكَ فَاِنَّ
اَوْلِيَآئَكَ لَا خَوْفٌ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ
اَللّٰهُمَّ اَصْلِحْ لِى دِينِى فَاِنَّهُ عِصْمَةُ اَمْرِى وَ اَصْلِحْ لِى اٰخِرَتِى
فَاِنَّهَا دَارُ مَقَرِّى وَ اِلَيْهَا مِنْ مُجَاوَرَةِ اللِّئَامِ مَفَرِّى وَاجْعَلِ
الْحَيٰوةَ زِيَادَةً لِى فِى كُلِّ خَيْرٍ وَ الْوَفَاةَ رَاحَةً لِى مِنْ كُلِّ شَرٍّ
اَللّٰهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ تَمَامِ عِدَّةِ الْمُرْسَلِينَ
وَ عَلىٰ اٰلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ اَصْحَابِهِ الْمُنْتَجَبِينَ وَهَبْ لِى ثَلَاثًا
لَا تَدَعْ لِى ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا غَمًّا اِلَّا اَذْهَبْتَهُ وَلَا عَدُوًّا اِلَّا دَفَعْتَهُ
بِبِسْمِ اللّٰهِ خَيْرِ الْاَسْمَاءِ بِسْمِ اللّٰهِ رَبِّ الْاَرْضِ وَالسَّمَاءِ ...

بحارالانوار/٩٠/١٨٧ و ملحقات الصحيفة السجاديه/٥٧٢

In The Name of Allah, The Beneficent, The Merciful

The Opening Tradition

Imam Sajjād, the fourth Imam, *(a.s.)* said: " All Praise is only *Allah's*, and praise is His right: an illimitable praise that suits Him. I refuge to Him from my own self of evils: verily, the (human) self is certainly prone to do evil except such as my Lord has had mercy on. I refuge to Him from the evil of Satan who always increases me a sin to my sins. I refuge to Him from any immoral opposer, cruel king, and forceful enemy."

" O' Lord! assign me as one of Your soldiers, because it is sure that Your troops are totally victorious; and assign me among Your party, for truly, it is Your party that will achieve Felicity; and accept me as one of Your lovers, for, certainly, on the lovers of *Allah* there is no fear, nor shall they grieve."

" O' Lord! improve my religion for me, for surely it is a divine protection on all my affairs; and improve my next world for me, because, no doubt, it is my permanent abode for me to escape from the scornful people, and assign my life for me in increasing any goodness, and my death a means of my freeing from any malady."

" O' Lord! bless Muhammad, the final prophet of all the members of Messengers, and his pure progeny, as well as his gentle companions,and bestow me three necessities today: do not hold any sin for me except that You forgive it nor a grieve but You remove it, nor any enemy but You send him away via the appellation of *Allah* which is the best names, i.e. By the Name of *Allah*, the Lord of the earth and heaven ..."

Bihār-ul-Anwār, vol. 90, p. 187 & Ṣaḥīfah Sajjādiyyah, p. 572

Knowing Allah, His Greatness and His Grace

٢- قَالَ رَسُولُ اللّٰهِ (ص) :

اَيُّهَا النَّاسُ اِنَّهُ لاٰ نَبِيَّ بَعْدِى وَ لاٰ اُمَّةَ بَعْدَكُمْ اَلاٰ فَاعْبُدُوا رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَ حُجُّوا بَيْتَ رَبِّكُمْ وَ اَدُّوا زَكٰوةَ اَمْوٰالِكُمْ طِيبَةً بِهٰا اَنْفُسُكُمْ وَ اَطِيعُوا وُلاٰةَ اَمرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ

الخصال/٣٢٢

The Holy Prophet *(p.b.u.h.)* said: " O' people! verily, there is no prophet after me, nor any Ummah after you (Muslims). So, take care to worship your Lord, perform your five ritual prayers, fast in the appointed month (Ramaḍān), make pilgrimage to the House of your Lord (Mecca), give the alms of your wealth in order to purify your souls thereby, and obey the Holders of Authority, so that you enter the Paradise of your Lord."

Khiṣāl-i-Ṣadūq, p. 152

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٣- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

عِظَمُ الْخَالِقِ عِنْدَكَ يُصَغِّرُ الْمَخْلُوقَ فِى عَيْنِكَ

نهج البلاغه الكلمات القصار ١٢٩

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Having the Greatness of the Creator in your mind would make you

realize the insignificance of the creatures in your view."

Nahjul-Balāqah, Statement 129

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۴- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

طُوبىٰ لِمَنْ اَخْلَصَ لِلّٰهِ عَمَلَهُ وَ عِلْمَهُ وَ حُبَّهُ وَ بُغْضَهُ وَ اَخْذَهُ وَ تَرْكَهُ وَ كَلاٰمَهُ وَ صَمْتَهُ وَ فِعْلَهُ وَ قَوْلَهُ

بحارالانوار/۷۷/۲۸۹

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Blessed is he who sincerely devotes the entirity of his actions, knowledge, love, hatred, receiving, relinquishing, speech, silence, deeds, and statements absolutely to *Allah*."

Bihār-ul-Anwār, vol. 77, p. 289

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۵- قَالَ الْاِمَامُ الصَّادِقُ (ع) :

اَلْقَلْبُ حَرَمُ اللّٰهِ فَلاٰ تُسْكِنْ حَرَمَ اللّٰهِ غَيْرَ اللّٰهِ

بحارالانوار/۷۰/۲۵

Imam Sādiq *(a.s.)* said: " The heart is the sanctuary of *Allah*, therefore, do not settle therein anything but *Allah*." (The sacred place of the heart belongs to *Allah* and Him alone. Therefore, keep the love of the world out of it.)

Bihār-ul-Anwār, vol. 70, p. 25

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٦- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

شِيعَتُنَا الَّذِينَ إِذَا خَلَوا ذَكَرُوا اللّٰهَ كَثِيرًا

بحارالانوار/٩٣/١٦٢

Imam Sādiq *(a.s.)* said: " Our true followers are those who, when they are alone, remember *Allah* abundantly." (That is, they avoid committing vices in private where there is no barrier for them to commit sin by the mere remembrance of *Allah*.)

Bihār-ul-Anwār, vol. 93, p. 162

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٧- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

لَا وَاللّٰهِ مَا أَرَادَ اللّٰهُ تَعَالَىٰ مِنَ النَّاسِ إِلَّا خَصْلَتَيْنِ: أَنْ يُقِرُّوا لَهُ بِالنِّعَمِ فَيَزِيدَهُمْ وَ بِالذُّنُوبِ فَيَغْفِرَهَا لَهُمْ

الكافي/٢/٤٢٦

Imam Bāqir *(a.s.)* said: " By *Allah*, He, the Exalted, expects of people but two traits: that they confess for Him the blessings in order that He increases His bounties for them; and that they make confessions about their evil actions and then He forgives those sins for them."

Al-Kāfī, vol. 2, p. 426

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٨- قَالَ الْإِمَامُ الْحُسَيْنُ (ع) :

إِنَّ اللّٰهَ جَلَّ ذِكْرُهُ مَا خَلَقَ الْعِبَادَ إِلَّا لِيَعْرِفُوهُ فَإِذَا عَرَفُوهُ

عَبَـدُوهُ، فَإِذَا عَبَدُوهُ اِسْتَغْنَوْا بِعِبَادَتِهِ عَنْ عِبَادَةِ مَا سِوَاهُ

سفينة البحار/٢/١٨٠

Imam Husayn-ibn-Ali *(a.s.)* said: " Verily, *Allah*, the Exalted, has not created human beings except for recognizing Him and worshipping Him as (the consequence of) knowing Him; and when they worship Him they would lack the need of adoring any human being (or things) other than Him because of that worship."

Safīnat-ul-Biḥār, vol. 2, p. 180

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٩- قَالَ الْإِمَامُ عَلِى بْنُ الْحُسَيْنِ (ع) :

لا يُهْلَكُ مُؤْمِنٌ بَيْـنَ ثَـلاثِ خِصـالٍ: شَهـادَةُ اَنْ لا اِلـهَ اِلَا اللّٰهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَ شَفَاعَةُ رَسُولِ اللّٰهِ، وَ سِعَةُ رَحْمَةِ اللّٰهِ

سفينة البحار/٥١٧

The fourth Imam, Ali-ibn-ul-Husayn *(a.s.)* said: " There is no destruction (Hell) for a believer having three qualities: Confessing that there is no god besides *Allah*, the One Who has no partner; the intercession of the Messenger of *Allah*; and the vastness of the Grace of *Allah*."

Safīnat-ul-Biḥār, p. 517

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Prayer and Its Effects

١٠- قَالَ النَّبِيُّ (ص) :

لَيْسَ مِنِّى مَنِ اسْتَخَفَّ بِصَلٰوتِهِ، لَا يَرِدُ عَلَىَّ الْحَوْضَ لَا وَ اللّٰهِ

من لا يحضره الفقيه/١/٢٠٦

The Holy Prophet *(p.b.u.h.)* said: " The one who takes prayer light is not of me. No, by *Allah*, such a person will not reach the Haud, Pound of abundant."

Man-La-Yaḥḍuruhul-Faghīh, vol. 1, p. 206

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١١- قَالَ الإِمَامُ الصَّادِقُ (ع) :

لَوْ كَانَ عَلىٰ بَابِ اَحَدِكُمْ نَهْرٌ فَاغْتَسَلَ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرّٰاتٍ هَلْ كَانَ يَبْقىٰ عَلىٰ جَسَدِهِ مِنَ الدَّرَنِ شَيْءٌ اِنَّمَا مَثَلُ الصَّلٰاةِ مَثَلُ النَّهْرِ الَّذِى يُنْقىٰ كُلَّمَا صَلّىٰ صَلٰاةً كَانَ كَفّٰارَةً لِذُنُوبِهِ إِلَّا ذَنْبٌ اَخْرَجَهُ مِنَ الْاِيمٰانِ مُقِيمٌ عَلَيْهِ

بحارالانوار/٨٢/٢٣٦

Imam Sādiq *(a.s.)* said: " If there be a stream at the house of one of you in which the one washes himself five times a day, will there remain anything from the dirt over his body? Verily, the likeness of prayers is the same as the stream. The person who establishes ritual prayers clears out his sins thereby, except for the sin that takes him out from Faith he believes in."

Bihār-ul-Anwār, vol. 82, p. 236

١٢- قَالَ النَّبِيُّ (ص) :

وَ صَلٰوةُ فَرِيضَةٍ تَعْدِلُ عِنْدَاللّٰهِ اَلْفَ حِجَّةٍ وَ اَلْفَ عُمْرَةٍ مَبْرُورٰاتٍ مُتَقَبَّلاٰتٍ

بحارالانوار/٩٩/١٤

The Holy Prophet *(p.b.u.h.)* said: " An obligatory prayer, with *Allah*, is equivalent to one thousand Hajj pilgrimages and one thousand Umrah performances (voluntary pilgrimages to Ka'ba) which are right and accepted."

Bihār-ul-Anwār, vol. 99, p. 14

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١٣- قَالَ النَّبِيُّ (ص) :

لاٰ تُضَيِّعُوا صَلٰوتَكُمْ، فَاِنَّ مَنْ ضَيَّعَ صَلاٰتَهُ حُشِرَ مَعَ قٰارُونَ وَ هاٰمٰانَ وَ كٰانَ حَقًّا عَلَى اللّٰهِ اَنْ يُدْخِلَهُ النّٰارَ مَعَ الْمُنٰافِقِينَ

بحارالانوار/٨٣/١٤

The Holy Prophet *(p.b.u.h.)* said: " Do not waste your prayers, because, surely, the person who wastes them will be raised with Croesus (Qārūn) and Hāmān so that it is rightfully certain for *Allah* to put the one in Hell with hypocrites."

Bihār-ul-Anwār, vol. 83, p. 14

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١٤- قَالَ رَسُولُ اللّٰهِ (ص) :

اِذٰا صَلَّيْتَ صَلاٰةً فَصَلِّ صَلاٰةَ مُوَدِّعٍ

بحارالانوار/٦٩/٤٠٨

The Holy Prophet *(p.b.u.h.)* said: " Say each of your prayer as if it were your last prayer."

Bihār-ul-Anwār, vol. 69, p. 408

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١٥- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

لَوْ يَعْلَمُ الْمُصَلِّى مَا يَغْشَاهُ مِنَ الرَّحْمَةِ لَمَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ

تصنيف غررالحكم/١٧٥

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " If a prayerful person knew to what extent he was surrounded by His Mercy, he would never raise his head from (the state of) prostration."

Taṣnīf-i-Qurar-ul-Ḥikam, p. 175

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١٦- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

اَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ اَلصَّلٰوةُ فَاِنْ قُبِلَتْ قُبِلَ مَا سِوٰاهَا

بحارالانوار/٧/٢٦٧

Imam Bāqir *(a.s.)* said: " On the Reckoning Day, the First thing that a servant will be reckoned for is the prayer; therefore, if it is accepted, the rest (good actions) will be accepted, too, (otherwise, his other good deeds will not avail him)."

Bihār-ul-Anwār, vol. 7, p. 267

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١٧- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

إِنَّ شَفَاعَتَنَا لَنْ تَنَالَ مُسْتَخِفًّا بِالصَّلٰوةِ

بحارالانوار/٨٢/٢٣٦

At the last moments of his life, Imam Sādiq *(a.s.)* called his relations and companions and told them: " Verily, our intercession never reaches the one who takes prayers lightly."

Bihār-ul-Anwār, vol. 82, p. 236

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١٨- قَالَ الْإِمَامُ مُحَمَّدٌ الْبَاقِرُ (ع) :

عَشْرٌ مَنْ لَقِيَ اللّٰهُ عَزَّ وَ جَلَّ بِهِنَّ دَخَلَ الْجَنَّةَ: شَهَادَةُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اَنَّ مُحَمَّداً رَسُولُ اللّٰهِ وَ الْاِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللّٰهِ عَزَّ وَ جَلَّ، وَ اِقَامُ الصَّلٰوةِ، وَ اِيتَاءُ الزَّكٰوةِ وَ صَوْمُ شَهْرِ رَمَضَانَ، وَ حِجُّ الْبَيْتِ، وَ الْوِلَايَةُ لِاَوْلِيَاءِ اللّٰهِ، وَ الْبَرَائَةُ مِنْ اَعْدَاءِ اللّٰهِ، وَ اِجْتِنَابُ كُلِّ مُسْكِرٍ

الخصال/٤٣٢

Imam Bāqir, the fifth Imam, *(a.s.)* said: " There are ten things that when a person meets *Allah*, the Almighty and Glorious, with them, he will enter Heaven:

1. Confessing that there is no god besides *Allah*,
2. And that Muhammad is the Messenger of *Allah*.
3. Acknowledging what has come down to the Prophet *(p.b.u.h.)* from *Allah* (the Qur'ān).
4. Establishing regular prayers.

5. Giving alms.
6. Fasting in Ramaḍān.
7. Performing the Pilgrimage (Hajj) to the Sacred House.
8. Kindness to the lovers of *Allah*.
9. Detachment from the enemies of *Allah*.
10. And, avoiding any alcoholic beverage."

Khiṣāl by Ṣadūq, p. 432

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١٩- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

الصَّلٰوةُ قُرْبَانُ كُلِّ تَقِيٍّ، وَالْحَجُّ جِهَادُ كُلِّ ضَعِيفٍ، وَ لِكُلِّ شَيْءٍ زَكٰوةٌ وَ زَكٰوةُ الْبَدَنِ اَلصِّيَامُ، وَ جِهَادُ الْمَرْأَةِ حُسْنُ اَلتَّبَعُّلِ

نهج البلاغه، الكلمات القصار/١٣٦

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " For the God-fearing, prayer is a means of seeking nearness to *Allah*; and for the weak, the Hajj (pilgrimage to Mecca) is as good as Jihād (fighting in the way of *Allah*). For every thing there is a levy, and the levy of the body is fasting. The Jihād of a woman is to afford pleasant company to her husband."

Nahajul Balaqah, saying 136

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٢٠- قَالَ رَسُولُ اللّٰهِ (ص) :

مَا مِنْ لَيْلَةٍ اِلَّا وَ مَلَكُ الْمَوْتِ يُنَادِى يَا اَهْلَ الْقُبُورِ لِمَنْ تَغْبِطُونَ الْيَوْمَ وَ قَدْ عَايَنْتُمْ هَوْلَ الْمُطَّلَعِ، فَيَقُولُ الْمَوتٰى اِنَّمَا

نَغْبِطُ الْمُؤْمِنِينَ فِی مَسٰاجِدِهِمْ لِاَنَّهُمْ یُصَلُّونَ وَ لاٰ نُصَلِّی، وَ یُؤْتُونَ الزَّکٰوةَ وَ لاٰ نُزَکِّی، وَ یَصُومُونَ شَهْرَ رَمَضٰانَ وَ لاٰ نَصُومُ، وَ یَتَصَدَّقُونَ بِمَا فَضَلَ عَنْ عِیَالِهِمْ وَ نَحْنُ لاٰ نَتَصَدَّقُ ...

ارشادالقلوب/۵۳

The Holy Prophet *(p.b.u.h.)* said: " There comes no night but that the angel of death calls to the dead in the graves and inquires what they regret for today when they have vividly seen (and known) this (the next life). Then the dead will say: ' Verily, we regret and envy the believers who are in their mosques and they are praying while we are not; they give alms and we do not; they fast during Ramaḍān but we do not; they donate in charity what they have more than the need of their family members while we do not; ..."

'Irshād-ul-Qulūb, p. 53

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۲۱- قٰالَ رَسُولُ اللّٰهِ (ص) :

سَمِعْتُ مُنٰادِیًا یُنٰادِی عِنْدَ حَضْرَةِ کُلِّ صَلاٰةٍ، فَیَقُولُ یٰا بَنِی آدَمَ! قُومُوا فَاَطْفُؤُوا عَنْکُمْ مٰا اَوْقَدْتُمُوهُ عَلٰی اَنْفُسِکُمْ

مستدرک‌الوسائل/۳/۱۰۲

The Holy Prophet *(p.b.u.h.)* said: " At the (appointed) time of every prayer (ṣalāt), I hear a caller who calls and says: ' O children of Adam! keep up prayers in order to extinguish the fire you have lit against yourselves (by committing sins)."

Mustadrak-ul-Wasā'il, vol. 3, p. 102

٢٢- قَالَ رَسُولُ اللّٰهِ (ص) :

حَافِظُوا عَلَى الصَّلَوٰاتِ، فَإِنَّ اللّٰهَ تَبَارَكَ وَ تَعَالٰى إِذَا كَانَ يَوْمُ الْقِيٰامَةِ يَأْتِى بِالْعَبدِ، فَأَوَّلُ شَىْءٍ يَسْأَلُهُ عَنْهُ الصَّلاٰةُ، فَإِنْ جٰاءَ بِهٰا تٰامَّةً، وَ إِلاّٰ زُخَّ فِى النّٰارِ

بحارالانوار/٨٢/٢٠٢

The Holy Prophet *(p.b.u.h.)* said: " Be careful of the prayers, for, on the Day of Resurrection, when *Allah*, the Exalted, will bring the servant (for reckoning), the first thing that He will ask him about will be the prayer. If the one brings it completely, he will be of the people of salvation, otherwise, he will be thrown into Fire."

Biḥār-ul-Anwār, vol. 82, p. 202

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٢٣- عَنْ أَبِى بَصِيرٍ، قَالَ دَخَلْتُ عَلٰى أُمِّ حَمِيدَةَ أُعَزِّيهٰا بِأَبِى عَبْدِ اللّٰهِ (ع) فَبَكَتْ وَ بَكَيْتُ لِبُكٰائِهٰا ثُمَّ قٰالَتْ: يٰا أَبٰا مُحَمَّدٍ لَوْ رَأَيْتَ أَبٰا عَبْدِاللّٰهِ (ع) عِنْدَ الْمَوْتِ لَرَأَيْتَ عَجَبًا، فَتَحَ عَيْنَيْهِ ثُمَّ قٰالَ اِجْمَعُوا كُلَّ مَنْ بَيْنِى وَ بَيْنَهُ قَرٰابَةٌ، قٰالَتْ: فَمٰا تَرَكْنٰا أَحَدًا اِلاّٰ جَمَعْنٰاهُ فَنَظَرَ اِلَيْهِمْ ثُمَّ قٰالَ: إِنَّ شَفٰاعَتَنٰا لاٰ تَنٰالُ مُسْتَخِفًّا بِالصَّلٰوةِ

وسائل الشيعة/٤/٢٦

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Abūbasīr said that he visited Umm-i-Hamīdah (Mūsa-ibn Ja'far's *(a.s.)* mother) in order to console her for the death of Ja'far-ibn-Muhammad *(a.s.)*. Then she wept and he wept because of her weeping. After that, she said: ' O' Abā Muhammad! If you had seen Ja'far-ibn-Muhammad when he was on his deathbed, you would have observed a wonderful thing: He opened his eyes and said to gather all of his relatives.' Then, she continued saying that they gathered them all with no exception. Then he *(a.s.)* looked at them and said: ' Verily, our intercession does not reach the one who takes prayers lightly '."

Wasā'il-ush-Shī'ah vol. 4, p. 26

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٢٤- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلْعِبَادَةُ مَعَ اَكْلِ الْحَرَامِ كَالْبِنَاءِ عَلَى الرَّمْلِ

بحارالانوار/٨٤/٢٥٨

The Holy Prophet *(p.b.u.h.)* said: " The worship done by the one who earns his living on unlawful money is similar to a building constructed upon sand."

Bihār-ul-Anwār, vol. 84, p. 258

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Midnight Prayers

٢٥- قَالَ رَسُولُ اللّٰهِ (ص) :

شَرَفُ الْمُؤْمِنِ قِيَامُهُ بِاللَّيْلِ وَ عِزُّهُ اِسْتِغْنَاؤُهُ عَنِ النَّاسِ

بحارالانوار/٧٧/٢٠

The Holy Prophet *(p.b.u.h.)* said: " The honour of a believer lies in his vigilance at night and his esteem lies in his autonomy from people."

Bihār-ul-Anwār, vol. 77, p. 20

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٢٦- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَنْ كَثُرَ فِى لَيْلِهِ نَوْمُهُ فَاتَهُ مِنَ الْعَمَلِ مَا لَا يَسْتَدْرِكُهُ فِى يَوْمِهِ

غررالحكم/٢٨٩

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " He who sleeps too much at night, will lose something of his deeds (i.e., night prayers) which he cannot gain during the day-time."

Qurar-ul-Hikam, p. 289

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٢٧- قَالَ الْاِمَامُ الصَّادِقُ(ع) فِيمَا نَاجَى اللّٰهُ عَزَّوَجَلَّ بِهِ مُوسَى بْنَ عِمْرَانَ (ع) قَالَ :

يَا بْنَ عِمْرَانَ كَذَبَ مَنْ زَعَمَ اَنَّهُ يُحِبُّنِى فَاِذَا جَنَّهُ الْلَّيْلُ نَامَ عَنِّى

بحارالانوار/١٣/٣٢٩

Imam Sādiq *(a.s.)* said that *Allah (s.w.t.)* in a revelation told Moses, the son of 'Imran *(a.s.)*: " O' you son of 'Imrān! those who only claim that they love Me, tell a lie, for when the night falls they neglect Me."

Bihār-ul-Anwār, vol. 13, p. 329

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٢٨- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

لَا تَدَعْ قِيَامَ اللَّيْلِ فَإِنَّ الْمَغْبُونَ مَنْ حُرِمَ قِيَامَ اللَّيْلِ

بحارالانوار/٨٣/١٢٧

Imam Sādiq *(a.s.)* said: " Never miss midnight prayers! because, in fact, the real loser is he who misses (the advantage of) the midnight prayer."

Bihār-ul-Anwār, vol. 83, p. 127

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٢٩- عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِجَبْرَئِيلَ عِظْنِي فَقَالَ: يَا مُحَمَّدُ عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَ أَحْبِبْ مَا شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ، شَرَفُ الْمُؤْمِنِ صَلَوتُهُ بِاللَّيْلِ، وَ عِزُّهُ كَفُّهُ عَنْ أَعْرَاضِ النَّاسِ

الخصال/٧٢

Imam Sādiq *(a.s.)* said: " The Messenger of *Allah (p.b.u.h.)* told Gabriel to preach to him, and he said: ' Live howsoever you like but you will surely die; love whatsoever you like but you will surely depart from it; do whatsoever

you like but you will certainly meet it (and receive its reward). The honour of a (Muslim) believer is his mid-night prayers, and his nobility is his refraining from (ruining) people's reputation."

Khiṣāl by Ṣadūq, p. 7

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٣٠- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

ثَلاثَةٌ هُنَّ فَخْرُ الْمُؤمِنِ وَ زَيْنُهُ فِي الدُّنيا وَ الْآخِرَةِ: اَلصَّلاةُ فِي آخِرِ اللَّيْلِ، وَ يَأْسُهُ مِمّا فِي اَيْدِي النّاسِ، وَ وِلايَةُ الْإِمامِ مِنْ آلِ مُحَمَّدٍ

بحارالانوار/٧٥/١٠٧

Imam Sādiq *(a.s.)* said: " There are three things which are the honour of a believer and his ornament both in this world and the next. They are: prayers in the last part of night (night prayers), not coveting what people possess in their hands, and the love (and leadership) of Imam from the progeny of Muhammad *(p.b.u.h.)*."

Biḥār-ul-Anwār, vol. 75, p. 107

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٣٠(ب) قَالَ الإِمَامُ الجَوادُ (ع) :

مَنْ وَثِقَ بِاللّٰهِ اَرَاهُ السُّرُورَ وَ مَنْ تَوَكَّلَ عَلَى اللّٰهِ كَفَاهُ الْأُمُورُ

بحارالانوار/٧٨/٧٩

Imam Muhammad-ibn-Ali, Jawād-ul-'A'immah, *(a.s.)* said: "He who has confidence in *Allah*, sees joy; and he who trusts on Him, He will suffice his affairs."

Biḥār-ul-Anwār, vol. 78, p. 79

Faith in Allah and Attaining His Pleasure

٣١- قَالَ الصَّادِقُ (ع) حَدَّثَنِی اَبِی عَنْ اَبِیهِ (ع) :

اَنَّ رَجُلاً مِنْ اَهْلِ الْكُوفَةِ كَتَبَ اِلٰی أَبِی الْحُسَيْنِ بْنِ عَلِيٍّ (ع) يٰا سَيِّدِی اَخْبِرْنِی بِخَيْرِ الدُّنْيٰا وَ الْاٰخِرَةِ فَكَتَبَ صَلَوٰاتُ اللّٰهِ عَلَيْهِ بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ، اَمّٰا بَعْدُ فَاِنَّ مَنْ طَلَبَ رِضَی اللّٰهِ بِسَخَطِ النّٰاسِ كَفٰاهُ اللّٰهُ اُمُورَ النّٰاسِ، وَ مَنْ طَلَبَ رِضَی النّٰاسِ بِسَخَطِ اللّٰهِ وَ كَلَهَ اللّٰهُ اِلَی النّٰاسِ وَ السَّلاٰمُ

بحارالانوار/٧١/٢٠٨

Imam Sādiq *(a.s.)* said: " My father said to me about his father *(a.s.)* that a man from Kufah wrote to his father viz. to al-Husayn-ibn-Ali *(a.s.)*, asking him *(a.s.)* to imform him of the good of this world and that of the next. Then, he *(a.s.)* wrote (in his reply): ' In the Name of *Allah*, the Beneficent, the Merciful '. After that: ' Verily, he who seeks the pleasure of *Allah* even while displeasing people, He suffices him in his affairs with people. But, he who seeks the pleasure of people while *Allah* is displeased, He leaves him to people (and he will be far from His Grace), Was-Salām '."

Biḥār-ul-Anwār, vol. 71, p. 208

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٣٢- قَالَ الْاِمٰامُ السَّجّٰادُ (ع) :

مَنْ عَمِلَ بِمٰا اِفْتَرَضَ اللّٰهُ عَلَيْهِ فَهُوَ مِنْ خَيْرِ النّٰاسِ

الكافي/٢/٨١

Imam Ali-ibn-il-Husayn *(a.s.)* said: " He who acts according to what *Allah* has enjoined for him, is of the best people."

Al-Kāfī, vol. 2, p. 81

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٣٣- قَالَ الإِمَامُ الصَّادِقُ (ع) :

مَنْ اَحَبَّ لِلّٰهِ وَ اَبْغَضَ لِلّٰهِ وَ اَعْطٰى لِلّٰهِ فَهُوَ مِمَّنْ كَمُلَ إِيمَانُهُ

الكافي/٢/١٢٤

Imam Sādiq *(a.s.)* said: " The one who loves for *Allah*, hates for *Allah*, and donates (things) for *Allah*, thus the one is of those whose Faith is complete."

Al-Kāfī, vol. 2, p. 124

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٣٤- قَالَ الإِمَامُ الْحَسَنُ الْعَسْكَرِيُّ (ع) :

خِصْلَتَانِ لَيْسَ فَوْقَهُمَا شَيْءٌ: اَلْإِيمَانُ بِاللّٰهِ، وَ نَفْعُ الْإِخْوَانِ

بحارالانوار/١٧/٢١٨

Imam Hassan 'Askari, the eleventh Imam, *(a.s.)* said: " There are no qualities above these two: Faith in *Allah* and being beneficial to Muslims."

Bihār-ul-Anwār, vol. 17, p. 218

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Piety and Its Necessity in a Muslim

٣٥- قٰالَ رَسُولُ اللّٰهِ (ص) :

اَكْثَرُ مٰا يُدْخِلُ النّٰاسَ اَلْجَنَّةَ تَقْوَى اللّٰهِ وَ حُسْنُ الْخُلْقِ

بحارالانوار/٧١/٣٧٣

The Holy Prophet *(p.b.u.h.)* said:" The most (important) things that cause people to reach Heaven are divine piety and a good temper."

Biḥār-ul-Anwār, vol. 71, p. 373

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٣٦- قٰالَ رَسُولُ اللّٰهِ (ص) :

اِذٰا هَمَمْتَ بِأَمْـرٍ فَتَدَبَّـرْ عٰاقِبَتَهُ، فَاِنْ يَكُ خَيْرًا وَ رُشْدًا فَاتَّبِعْـهُ، وَ اِنْ يَكُ غَيًّا فَدَعْهُ

بحارالانوار/٧٧/١٣٠

The Holy Prophet *(p.b.u.h.)* advised: " When making a decision to do something, think about its outcome. If it is good for your advancement and development, follow it, but if it is misleading, leave it out. ..."

Biḥār-ul-Anwār, vol. 77, p. 130

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٣٧- سُئِلَ الصّٰـادِقُ (ع) عَنْ تَفْسِيرِ التَّقْوىٰ، فَقٰالَ:

اَنْ لاٰ يَفْقُدَكَ حَيْثُ أَمَرَكَ وَ لَا يَرٰاكَ حَيْثُ نَهٰاكَ

سفينةالبحار/٢/٦٧٨

Imam Sādiq *(a.s.)* was asked about the meaning of 'piety' when he replied: " Piety is that *Allah* does not miss you in the place where He has commanded you to be, and does not see (find) you where He has forbidden you from."

Safīnat-ul-Biḥār, vol. 2, p. 678

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٣٨- قَالَ رَسُولَ اللّٰهِ (ص) :

اِسْتَحْيِ مِنَ اللّٰهِ كَمَا تَسْتَحِي مِنَ الرَّجُلِ الصَّالِحِ مِنْ قَوْمِكَ

مستدرک الوسائل/٨/٤٦٦ رقم ١٠٠٢٧

The Holy Prophet *(p.b.u.h.)* said: " Show veneration for *Allah* similar to the way that you would mind your manner in front of a righteous person among your kinsmen."

Mustadrak Al-Wasā'il-ush-Shī'h, vol. 8, p. 466, No. 10027

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٣٩- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

نِعْمَ صَارِفُ الشَّهَوَاتِ غَضُّ الْاَبْصَارِ

غررالحکم/٣٢١

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Lowering one's eyes will serve well as a barrier against one's passions."

Qurar-ul-Ḥikam, p. 321

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٤٠- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) لِلْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمَاالسَّلَامُ لَمَّا ضَرَبَهُ ابْنُ مُلْجَمٍ لَعَنَهُ اللّٰهُ:

أُوصِيكُمَا بِتَقْوَى ٱللَّهِ، وَ أَلَّا تَبْغِيَا الدُّنْيَا وَ إِنْ بَغَتْكُمَا، وَ لَا تَأْسَفَا عَلَىٰ شَيْءٍ مِنْهَا زُوِيَ عَنْكُمَا، وَ قُولَا بِالْحَقِّ، وَاعْمَلَا لِلْأَجْرِ، وَ كُونَا لِلظَّالِمِ خَصْمًا، وَ لِلْمَظْلُومِ عَوْنًا

نهج البلاغه الرسالة رقم/٤٧

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said to Imam al-Ḥassan and Imam al-Ḥusayn (peace be upon them) when 'Abd-ur-Raḥmān ibn Muljam (the curse of Allah be upon him) had struck him (fatally with a sword):

" I advise you (both) to fear *Allah* and that you should not hanker after the (pleasures of this) world even though it may run after you. Do not be sorry for anything of this world that you have been denied. Speak the truth and act (in expectation) for reward. Be an enemy of the oppressor and helper of the oppressed."

Nahj-ul-Balāqah, letter 47

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٤١- قَالَ الْإِمَامُ أَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

فَإِنِّي أُوصِيكَ بِتَقْوَى ٱللَّهِ - أَيْ بُنَيَّ - وَ لُزُومِ أَمْرِهِ، وَ عِمَارَةِ قَلْبِكَ بِذِكْرِهِ، وَالْاِعْتِصَامِ بِحَبْلِهِ. وَ أَيُّ سَبَبٍ أَوْثَقُ مِنْ سَبَبٍ بَيْنَكَ وَ بَيْنَ ٱللَّهِ إِنْ أَنْتَ أَخَذْتَ بِهِا

نهج البلاغه الرسالة ٣١

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " I advise you to fear *Allah*, O' my child, to abide by His commands, to fill your heart with remembrance of Him and to cling to

hope in Him. No connection is more reliable than the connection between you and *Allah* provided you take hold of it."

Nahj-ul-Balāqah, letter 31

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٤٢- عَنْ اَبِی اُسامَةَ قالَ: سَمِعْتُ اَبا عَبْدِاللّٰهِ (ع) یَقُولُ: عَلَیْکَ بِتَقْوَی اللّٰهِ، وَالْوَرَعِ، وَالْاِجْتِهادِ، وَ صِدْقِ الْحَدیثِ، وَ اَداءِ الْاَمانَةِ، وَ حُسْنِ الْخُلْقِ، وَ حُسْنِ الْجِوارِ، وَ کُونُوا دُعاةً اِلَی اَنْفُسِکُمْ بِغَیْرِ اَلْسِنَتِکُمْ، وَ کُونُوا زَیْنًا، وَ لاٰ تَکُونُوا شَیْنًا، وَ عَلَیْکُمْ بِطُولِ الرُّکُوعِ وَالسُّجُودِ، فَاِنَّ اَحَدَکُمْ اِذٰا طالَ الرُّکُوعَ وَالسُّجُودَ، هَتَفَ اِبْلِیسُ مِنْ خَلْفِهِ وَ قالَ: یٰا وَیْلَهُ، اَطاعَ وَ عَصَیْتُ، وَ سَجَدَ وَ اَبَیْتُ

الکافي/٢/٧٧

Abi-Osāmah said that he had heard that Imam Sādiq *(a.s.)* said: " Be aware of (the punishment of) *Allah*, piety, godly endeavor, saying the truth, honesty in deposition, good character, and good neighbourliness. Invite (others) to yourselves (by performing good actions), not with mere utterance. Live to be ornaments, and not to be disgrace of us. (I advise you) to prolong the length of bowing and prostration. So, verily, when one of you prolongs bowing and prostration, Satan cries from behind one and says: Woe! he obeyed and I disobeyed; he did prostration and I refused."

Al-Kāfī, vol. 2, p. 77

۴۳- قَالَ الْإِمَامُ الْبَاقِرُ(ع) وَجَدْنَا فِی كِتَابِ عَلِیِّ بنِ الْحُسَیْنِ (ع) :

(اَلَا اِنَّ اَوْلِیَاءَ اللّٰهِ لَا خَوْفٌ عَلَیْهِمْ وَلَاهُمْ یَحْزَنُونَ) اِذَا اَدَّوْا فَرَائِضَ اللّٰهِ وَ اَخَذُوا سُنَنَ رَسُولِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَ آلِهِ وَ تَوَرَّعُوا عَنْ مَحَارِمِ اللّٰهِ وَ زَهِدُوا فِی عَاجِلِ زَهْرَةِ الدُّنْیَا وَ رَغِبُوا فِیمَا عِنْدَاللّٰهِ وَاكْتَسَبُوا الطَّیِّبَ مِنْ رِزْقِ اللّٰهِ لِوَجْهِ اللّٰهِ لَا یُرِیدُونَ بِهِ التَّفَاخُرَ وَ التَّكَاثُرَ ثُمَّ اَنْفَقُوا فِیمَا یَلْزَمُهُم مِنْ حُقُوقٍ وَاجِبَةٍ فَاُولٰئِكَ الَّذِینَ بَارَكَ اللّٰهُ لَهُمْ فِیمَا اكْتَسَبُوا وَ یُثَابُونَ عَلٰی مَا قَدَّمُوا لِاٰخِرَتِهِمْ

بحارالانوار/۶۹/۲۷۷

Imam Ali-ibn-il-Husayn *(a.s.)* said: " Behold! verily, on the friends of *Allah* there will be no fear nor shall they grieve if they keep up the obligatories of *Allah*, follow the traditions of the Messenger of *Allah (p.b.u.h.)*, avoid the things forbidden by *Allah*, be pious in worldly wealth and rank and eager for what there is with *Allah*, strive to earn His sustenance of what is pure, and decide not to boast or compile wealth but donate and give the obligatory alms they have been enjoined to. Hence, these are those (friends of *Allah*) whose earnings are divinely blessed and will be rewarded for what they have sent forth unto their next world."

Biḥār-ul-Anwār, vol. 69, p. 277

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۴۴- قَالَ رَسُولُ اللّٰهِ (ص) :

إِنَّ النَّاسَ مِنْ عَهْدِ آدَمَ إِلىٰ يَوْمِنٰا هٰذٰا مِثْلُ أَسْنٰانِ الْمُشْطِ، لاٰ فَضْلَ لِلْعَرَبِيِّ عَلَى الْعَجَمِيِّ وَ لاٰ لِلْأَحْمَرِ عَلَى الْأَسْوَدِ إِلاّٰ بِالتَّقْوٰى

مستدرک الوسائل/۱۲/۸۹

The Holy Prophet *(p.b.u.h.)* said: " Surely, human beings from the time of Adam up to now are the same as the teeth of a comb are, and there is no superiority for the Arab over non-Arab or for the red race over the black race except for piety."

Mustadrak-ul-Wasā'il, vol. p.

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۴۵- قَالَ الْإِمٰامُ الصّٰادِقُ (ع) :

اِنَّ قَلِيلَ الْعَمَلِ مَعَ التَّقْوٰى خَيْرٌ مِنْ كَثِيرِ الْعَمَلِ بِلاٰ تَقْوٰى

الكافي/۲/۷۶

Imam Sādiq *(a.s.)* said: " Surely, a little action (of worshipping) with piety is better than many deeds with no virtue."

Al-Kāfī, vol. 2, p. 76

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Invocation

٤٦- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

كُلُّ دُعَاءٍ يُدْعَى اللّٰهُ عَزَّ وَ جَلَّ بِهِ مَحْجُوبٌ عَنِ السَّمَاءِ حَتّٰى يُصَلّٰى عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ

الكافي/٢/٤٩٣

Imam Sādiq *(a.s.)* said: " Every invocation sought from *Allah*, Almighty and Glorious, is barred by the sky unless it is coupled with ' Salawāt ', benediction upon the Prophet and his progeny." The expression of ' Salawāt ' means: (O' God bless Muhammad and his descendants).

Usūl-i-Kāfī, vol. 2, p. 493

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٤٧- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

يَتَمَنَّى الْمُؤْمِنُ اَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرٰى مِنْ حُسْنِ الثَّوَابِ

الكافي/٢/٤٩١

Imam Sādiq *(a.s.)* said: " The Muslim believer whose calls were not answered by *Allah* in this world will wish that none of them would have been accepted when, in the Hereafter, he sees the abundance of rewards (given him for their not being answered and suffering the troubles in the world)."

Usūl-i-Kāfī, vol. 2, p. 491

٤٨- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

أَحَبُّ الْاَعْمَالِ اِلَى اللّٰهِ عَزَّوَجَلَّ فِى الْاَرْضِ الدُّعَاءُ و اَفْضَلُ الْعِبَادَةِ الْعَفَافُ

بحارالانوار/٩٣/٢٩٥

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The most beloved deed on the earth with *Allah*,Almighty & Glorious is invocation, and the best worship is modesty and piety."

Biḥār-ul-Anwār, vol. 93, p. 295

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٤٩- عَنْ أَبِى بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِى عَبْدِ اللّٰهِ(ع) قَالَ حَدَّثَنِى أَبِى عَنْ جَدِّى عَنْ اٰبَائِهِ اَنَّ اَمِيرَالْمُؤْمِنِينَ (ع) قَالَ فِيمَا عَلَّمَ اَصْحَابَهُ، تُفْتَحُ اَبْوَابُ السَّمَاءِ فِى خَمْسَةِ مَوَاقِيتَ: عِنْدَ نُزُولِ الْغَيْثِ، وَ عِنْدَ الزَّحْفِ، وَ عِنْدَ الْاَذَانِ، وَ عِنْدَ قِرَائَةِ الْقُرْاٰنِ وَ مَعَ زَوَالِ الشَّمْسِ، وَ عِنْدَ طُلُوعِ الْفَجْرِ

الخصال/٢٠٢

Imam Amir-ul-Mu'mineen Ali *(a.s.)*, when teaching (some of) his followers, said: " The doors of heaven are opened at five times: when it is raining; at the time of Holy War; at the time of Call to prayer; at the time of recitation of the Qur'ān with the setting of the sun, and at the break of dawn."

Al-Khiṣāl, by Ṣadūq, p. 302

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٥٠- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اِغْتَنِمُوا الدُّعَاءَ عِنْدَ خَمْسَةِ مَواطِنَ: عِنْدَ قِرَاءَةِ الْقُرْانِ، وَ عِنْدَ الْاَذَانِ، وَ عِنْدَ نُزُولِ الْغَيْثِ، وَ عِنْدَ اِلْتِقَاءِ الصَّفَّيْنِ لِلشَّهَادَةِ، وَ عِنْدَ دَعْوَةِ الْمَظْلُومِ فَاِنَّهَا لَيْسَ لَهَا حِجَابٌ دُوْنَ الْعَرْشِ

بحارالانوار/٩٣/٣٤٣

Again, Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Avail yourselves of the invocation in five situations: At the time of recitation of the Qur'ān, at the time of prayer call, when it is raining, when attending the Holy War ready for martyrdom, when an oppressed person supplicates, because, certainly, there is no barrier for it beneath the Ark."

Biḥār-ul-Anwār, vol. 93, p. 343

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٥١- قَالَ الْإِمَامُ الْحُسَيْنُ (ع) :

اَللّٰهُمَّ إِنَّکَ أَقْرَبُ مَنْ دُعِیَ، وَ أَسْرَعُ مَن أَجَابَ، وَ اَکْرَمُ مَنْ عَفَا، وَ أَوْسَعُ مَن أَعْطیٰ، وَ أَسْمَعُ مَن سُئِلَ، یَا رَحْمٰنَ الدُّنْیَا وَ الْاٰخِرَةِ وَ رَحِیمَهُمَا

دعاء عرفة

Imam Husayn *(a.s.)* said: " O Lord! You are the nearest one Whom can be requested from; You are the soonest responder, and You are the most gracious in bestowing; Whose gift is the vastest and You hearken the best to what you are asked for. I call to You, O' the Beneficent in this world and the next, and the Merciful in both of them!"

'Arafah Invocation

٥٢- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَنْ اُعْطِيَ اَرْبَعًا لَمْ يُحْرَمْ اَرْبَعًا: مَنْ اُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ، و مَنْ اُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ، وَ مَنْ اُعْطِيَ الْإِسْتِغْفَارَ لَمْ يُحْرَمِ الْمَغْفِرَةَ، وَمَنْ اُعْطِيَ الشُّكْرَ لَمْ يُحْرَمِ الزِّيَادَةَ

نهج البلاغه، الكلمات القصار/١٣٥

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " He who is bestowed four things is not deprived of four things: he who is allowed to pray is not deprived of the response to it; he who is allowed to offer repentance is not deprived of its acceptance; he who is allowed to seek forgiveness is not deprived of forgiveness; and he who is allowed to be grateful is not deprived of furtherance of favours."

Nahjul Balaqah, Saying 135

Note:

The compiler of Nahjul Balaqah, as-Sayyid ar-Radī says: This is confirmed by the Book of *Allah*. About praying, *Allah* says: ' Call You to Me, I will answer you ' (the Qur'ān, 4: 60). About forgiveness *Allah* says: ' And whoever does evil, or wrongs his own self and thereafter seeks the pardon of *Allah*, shall find *Allah* Oft-Forgiving, Merciful ' (the Qur'ān, 4: 110). About gratefulness He says: ' If you be grateful, I will increase (My favours) to you ' (the Qur'ān 14: 7). About repentance He says: ' Verily, repentance (acceptable) with *Allah* is only for those who do evil ignorantly and then turn (to *Allah*) soon (after); these (are those whom) *Allah* will turn (mercifully) to; and *Allah* is All-Knowing, All-Wise ' (the Qur'ān, 4: 17).

٥٣- عَنْ أَبِی عَبْدِاللّٰهِ (ع) فِی رِسٰالَةٍ طَوِیلَةٍ :

وَاللّٰهُ مُصَیِّرٌ دُعٰاءَ الْمُؤْمِنِینَ یَوْمَ الْقِیٰامَةِ لَهُمْ عَمَلاً یَزِیدُهُمْ فِی الْجَنَّةِ

بحارالانوار/٧٨/٢١٦

Imam Sādiq *(a.s.)* said: " On the Reckoning Day, *Allah* will count the invocations of believers as some good actions for them and thereby He will promote their position in Heaven."

Bihār-ul-Anwār, vol. 78, p. 216

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٥٤- قٰالَ الْإِمٰامُ الصّٰادِقُ (ع) :

دٰاوُوا مَرْضٰاکُمْ بِالصَّدَقَةِ وَادْفَعُوا اَبْوابَ الْبَلاٰءِ بِالدُّعٰاءِ

التهذیب/٤/١١٢

Imam Sādiq *(a.s.)* said: " Treat your ailments with charity and repel varieties of affliction by invocation."

At-Tahthīb, vol. 4, p. 112

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٥٥- قٰالَ الْإِمٰامُ الصّٰادِقُ (ع) :

سَلْ حٰاجَتَکَ وَ اَلِحَّ فِی الطَّلَبِ فَاِنَّ اللّٰهَ یُحِبُّ اِلْحٰاحَ الْمُلِحّینَ مِنْ عِبادِهِ الْمُؤْمِنینَ

وسائل الشیعه/٧/٦٠

Imam Sādiq *(a.s.)* said: " Ask (*Allah*) for your requisite and insist on demanding because *Allah* likes the persistence of the insisting believers of His servants."

Wasā'il-ush-Shī'ah, vol. 7, p. 60

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٥٦- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

عَلَيْكُمْ بِالدُّعَاءِ فَإِنَّكُمْ لَا تُقَرَّبُونَ بِمِثْلِهِ

الكافي/٢/٤٦٧

Imam Sādiq *(a.s.)* said: " I recommend you to invocation, because you can not get nigh to *Allah* by any means like it."

Al-Kāfī, vol. 2, p. 467

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٥٧- قَالَ الْإِمَامُ أَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

رُبَّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطَهُ وَ أُعْطِيتَ خَيْراً مِنْهُ

غررالحكم/١٨٥

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " It may happen that you ask (*Allah*) for something and He does not give it to you in order to endow you with (something) of better quality (later)."

Qurar-ul-Ḥikam, p. 185

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Ahlul-Bayt (a.s.)

٥٨- قَالَ رَسُولُ اللّٰهِ (ص) :

مَثَلُ أَهْلِ بَيْتِى فِى أُمَّتِى مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَها نَجا وَ مَنْ رَغِبَ عَنْها هَلَكَ ...

بحارالانوار/٢٧/١١٣

The Holy Prophet *(p.b.u.h.)* said: " The likeness of my Ahlul-Bayt (progeny) amongst my Ummah (followers) is similar to Noah's Ark. Those who embarked it were rescued and those who rejected it perished. ..."

Bihār-ul-Anwār, vol. 27, p. 113

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٥٩- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

اِنَّ حَدِيثَنا يُحْيِى الْقُلُوبَ

بحارالانوار/٢/١٤٤

Imam Bāqir, the fifth Imam, *(a.s.)* said: " Our traditions (Ahlul-Bayt) survive in the hearts."

Bihār-ul-Anwār, vol. 2, p. 144

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٦٠- قَالَ رَسُولُ اللّٰهِ (ص) :

زَيِّنُوا مَجالِسَكُمْ بِذِكْرِ عَلِيِّ بْنِ أَبِى طالِبٍ

بحارالانوار/٣٨/١٩٩

The Holy Prophet *(p.b.u.h.)* said: " Make your gatherings lively with the remembrance of Ali-ibn-Abītālib."(Talk about the excellencies of Ali *(a.s.)*).

Bihār-ul-Anwār, vol. 38, p. 199

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٦١- فِي اِكْمالِ الدِّينِ فِي حَدِيثٍ عَنْ جابِرِ الْجُعْفِي عَنْ جابِرِبْنِ عَبْدِاللّٰهِ الْاَنْصارِيِّ قالَ: قُلْتُ: يا رَسُولَ اللّٰهِ عَرَفْنَا اللّٰهَ وَ رَسُولَهُ، فَمَنْ اُولُواالْاَمْرِ الَّذِينَ قَرَنَ اللّٰهُ طاعَتَهُمْ بِطاعَتِكَ؟ فَقالَ (ص) هُمْ خُلَفائِي يا جابِرُ، وَ اَئِمَّةُ الْمُسْلِمِينَ مِنْ بَعْدِي أَوَّلُهُمْ عَلِيُّ بْنُ اَبِي طالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَينُ، ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ اَلْمَعْرُوفُ فِي التَّوْراةِ بِالْباقِرِ، وسَتُدْرِكُهُ يا جابِرُ، فَاِذا لَقَيْتَهُ فَاقْرَأْهُ مِنِّي السَّلامَ، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ، ثُمَّ مُوسَى بْنُ جَعْفَرٍ، ثُمَّ عَلِيُّ بْنُ مُوسىٰ، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ، ثُمَّ سَمِيِّي وَ كَنِيِّي حُجَّةُ اللّٰهِ فِي أَرْضِهِ، وَ بَقِيَّتُهُ فِي عِبادِهِ اِبْنُ الْحَسَنِ بْنِ عَلِيٍّ، ذاكَ الَّذِي يَفْتَحُ اللّٰهُ تَعالىٰ ذِكْرَهُ عَلىٰ يَدَيْهِ مَشارِقَ الْاَرْضِ وَ مَغارِبَها، ذاكَ الَّذِي يَغِيبُ عَنْ شِيعَتِهِ وَ اَولِيائِهِ غَيْبَةً لا يَثْبُتُ فِيها عَلَى الْقَوْلِ بِاِمامَتِهِ اِلّا مَنِ امْتَحَنَ اللّٰهُ قَلْبَهُ لِلْاِيمانِ قالَ جابِرٌ، فَقُلْتُ لَهُ: يا رَسُولَ اللّٰهِ فَهَلْ يَقَعُ

لِشيعَتِهِ اَلْاِنتِفاعُ بِهِ فِی غَيْبَتِهِ، فَقالَ اِي وَالَّذي بَعَثَني بِالنُّبُوَّةِ اِنَّهُمْ يَسْتَضيئُونَ بِنُورِهِ وَ يَنْتَفِعُونَ بِوِلايَتِهِ فِی غَيْبَتِهِ كَانْتِفاعِ النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ

اكمال الدّين/١/٢٥٣

In ' Ikmāl-ud-Dīn ' a tradition, through ' Jābir-il-Ju'fī ', is narrated from ' Jābir-ibn-'Abdillāh ' thus: " I said: ' O' Messenger of *Allah*, we have known Allah and His Apostle; then who is ' Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet ***(p.b.u.h.)*** said: ' O' Jābir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and (Imam) Husayn; then Ali-ibn-il-Husayn; then Mohammad-ibn-Ali; known in the Turah as Bāqir, whom you will see, O' Jābir! When you visit him, give my regards to him. After him, there is Sādiq,– Ja'far-ibn-Muhammad; and after him Mūsa-ibn Ja'far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Ghā'im, whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-'Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except for the one whose heart *Allah* tests for Faith."

Jābir said: " I asked him: ' O' Messenger of *Allah*! will his followers avail of him during his occultation? ' He answered: ' Yes. By the One Who appointed me to

prophethood, they will seek brightness from his light and will avail by devotion in his absence the same as the availing of people from the (glow of) sun when clouds cover it '..."

(Ikmāl-ud-Dīn, vol. 1, p. 253, with nearly similar meaning in Yanābir-ul-Mawaddah, p. 117)

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٦٢- قَالَ مَالِكُ بْنُ أَنَسٍ عَنْ فَضْلِ الْإِمَامِ الصَّادِقِ (ع) :

مَا رَأَتْ عَيْنٌ وَ لَا سَمِعَتْ أُذُنٌ وَ لَا خَطَرَ عَلَى قَلْبِ بَشَرٍ أَفْضَلُ مِنْ جَعْفَرٍ الصَّادِقِ فَضْلاً وَ عِلْماً وَ عِبَادَةً وَ وَرَعاً

بحارالانوار/٤٧/٢٨

Mālik-ibn-Anas said about the virtue of Imam Sādiq *(a.s.)*: " No eye has ever seen, no ear has ever heard, and no heart (soul) has ever been striken that there can (contemporaneously) be anybody higher than (Imam) Ja'far Sādiq *(a.s.)* from the point of virtue, knowledge, worship, and piety."

Biḥār-ul-Anwār, vol. 47, p. 28

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٦٣- قَالَ الْإِمَامُ الْحُسَيْنُ (ع) :

فَلَعَمْرِى مَاالْإِمَامُ إِلاَّ الْحَاكِمُ بِالْكِتَابِ، اَلْقَائِمُ بِالْقِسْطِ، اَلدَّائِنُ بِدِينِ الْحَقِّ، اَلْحَابِسُ نَفْسَهُ عَلَى ذَاتِ اللّٰهِ

الارشاد/٢٠٤

Imam Husayn *(a.s.)* said: " By my soul, there is no Imam but he issues judgement upon the Book, establishes justice, believes in the religion of Truth, and restrains his self alongside the way of *Allah*."

Al-Irshād, vol. 204

The Love of Ahlul-Bayt

٦٤- قَالَ رَسُولُ اللّٰهِ (ص) :

أَدِّبُوا اَوْلاٰدَكُمْ عَلىٰ ثَلاٰثٍ: حُبِّ نَبِيِّكُمْ وَ حُبِّ أَهْلِ بَيتِهٖ وَ عَلىٰ قِرٰاءَةِ الْقُرْانِ

الجامع الصغير/١/١٤

The Holy Prophet *(p.b.u.h.)* said: " Train your children in three things: the love of your Prophet, the love of his progeny, i.e. Ahlul-Bayt, and recitation of the Qur'ān."

Al-Jāmi'-ul-Ṣaghīr, vol. 1, p. 14

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٦٥- قَالَ الْإِمٰامُ الصّٰادِقُ (ع) :

مَنْ لَمْ يَقْدِرْ عَلىٰ صِلَتِنٰا فَلْيَصِلْ صٰالِحِي مَوٰالِينٰا وَ مَنْ لَمْ يَقْدِرْ عَلىٰ زِيٰارَتِنٰا فَلْيَزُرْ صٰالِحِي مَوٰالِينٰا يُكْتَبْ لَهُ ثَوٰابُ زِيٰارَتِنٰا

بحارالانوار/٧٤/٣٥٤

Imam Sādiq *(a.s.)* said: " He who is not able to do any good unto us (Ahlul-Bayt) then he may do good to our pious adherents; and he who is not able to visit us, he may visit our righteous followers by which the reward of visiting us (pilgrimage) will be recorded for him."

Bihār-ul-Anwār, vol. 74, p. 354

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٦٦- قٰالَ الْإِمٰامُ مُحَمَّدٌ الْبٰاقِرُ (ع) :

اَفْضَلُ مٰا يَتَقَرَّبُ بِهِ الْعِبٰادُ اِلَى اللّٰهِ عَزَّ وَ جَلَّ طٰاعَةُ اللّٰهِ وَ طٰاعَةُ رَسُولِهِ وَ طٰاعَـةُ اُولِى الْاَمْرِ قٰالَ اَبُو جَعْفَـرٍ (ع): حُبُّنـٰا إيمـٰانٌ وَ بُغْضُنـٰا كُفْرٌ

الكافى/١/١٨٧

Imam Bāqir *(a.s.)* said: " The best means by which servants can obtain nearness to *Allah*, Mighty and Glorious, is the obedience to *Allah*, the obedience to His Messenger, and the obedience to those charged with (spiritual) authority."

Then, he *(a.s.)* added: " The love of us (Ahlul-Bayt) is Faith and the hatred of us is infidelity."

Al-Kāfī, vol. 1, p. 187

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٦٧- قٰالَ الْإِمٰامُ الصَّـادِقُ (ع) :

اِنَّ فَوْقَ كُلِّ عِبٰادَةٍ عِبٰادَةً وَ حُبُّنٰا أَهْلَ الْبَيْتِ أَفْضَلُ عِبٰادَةٍ

بحارالانوار/٢٧/٩١

Imam Sādiq *(a.s.)* said: " Verily, there are various degrees of serving *Allah*, but affection (and cordial inclination) for us, Ahlul-Bayt, is the highest one."

Bihār-ul-Anwār, vol. 27,91

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The Acceptable Characteristics

٦٨- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلاٰ اُنَبِّئُكُمْ بِالْمُؤْمِنِ؟ مَنِ ائْتَمَنَهُ الْمُؤْمِنُونَ عَلىٰ اَنْفُسِهِمْ وَ اَمْوالِهِمْ، اَلاٰ اُنَبِّئُكُمْ بِالْمُسْلِمِ؟ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسٰانِهِ وَ يَدِهِ... وَ الْمُؤْمِنُ حَرٰامٌ عَلَى الْمُؤْمِنِ اَنْ يَظْلِمَهُ اَوْ يَخْذُلَهُ اَوْ يَغْتٰابَهُ اَوْ يَدْفَعَهُ دَفْعَةً

الكافي/٢/٢٣٥

The Holy Prophet *(p.b.u.h.)* said: " Shall I not introduce ' a believer ' to you? A believer is the one whom other believers trust with their souls and wealth. Shall I not introduce ' a Muslim ' to you? A Muslim is the one from whose hand and tongue other Muslims are safe. ... It is unlawful (Haram) for a believer to do wrong against another believer, or leave him/her in a lurch, or backbite against him/her, or suddenly reject him/her."

Al-Kāfī, vol. 2, p. 235

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٦٩- قَالَ الْاِمٰامُ الصّٰادِقُ (ع) :

لاٰ يَنْبَغِي لِلْمُؤْمِنِ اَنْ يَجْلِسَ مَجْلِسًا يُعْصَى اللّٰهُ فِيهِ وَ لاٰ يَقْدِرُ عَلىٰ تَغْيِيرِهِ

الكافي/٢/٣٧٤

Imam Sādiq *(a.s.)* said: " A Muslim believer must not attend a meeting wherein *Allah's* laws are being disobeyed and the one is not in a position to stop it."

Usūl-i-Kāfī, vol. 2, p. 374

٧٠- قٰالَ الْإِمٰامُ الصّٰادِقُ (ع) :

مَنْ صَدَقَ لِسٰانُهُ زَكىٰ عَمَلُهُ، وَ مَنْ حَسُنَتْ نِيَّتُهُ زٰادَ اللّٰهُ فِى رِزْقِهِ وَ مَنْ حَسُنَ بِرُّهُ بِاَهْلِهِ زٰادَ اللّٰهُ فِى عُمْرِهِ

الخصال/١/٨٨

Imam Sādiq *(a.s.)* said: " He who habitually tells the truth, his deeds are purified; *Allah* increases the sustenance of the one whose intention is good; and he who treats his family members well, *Allah* prolongs the length of his life."

Khiṣāl by Ṣadūq, vol. 1 p. 88

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٧١- قٰالَ الْإِمٰامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

جٰاءَ رَجُلٌ اِلَى النَّبِيِّ صَلّىَ اللّٰهُ عَلَيْهَ وَ اٰلِهِ: فَقٰالَ عَلِّمْنِى عَمَلاً يُحِبُّنِىَ اللّٰهُ تَعٰالٰى عَلَيْهِ وَ يُحِبُّنِىَ الْمَخْلُوقُونَ وَ يُثْرِىَ اللّٰهُ مٰالِى وَ يُصِحُّ بَدَنِى وَ يُطِيلُ عُمْرِى وَ يَحْشُرُنِى مَعَكَ، قٰالَ: هٰذِهِ سِتُّ خِصٰالٍ تَحْتٰاجُ اِلٰى سِتِّ خِصٰالٍ: اِذٰا اَرَدْتَ اَنْ يُحِبَّكَ اللّٰهُ فَخِفْهُ وَاتَّقِهِ، وَ اِذٰا اَرَدْتَ اَنْ يُحِبَّكَ الْمَخْلُوقُونَ فَاَحْسِنْ اِلَيْهِمْ وَارْفِضْ مٰا فِى اَيْدِيهِمْ، وَ اِذٰا اَرَدْتَ اَنْ يُثْرِىَ اللّٰهُ مٰالَكَ فَزَكِّهِ، وَ اِذٰا اَرَدْتَ اَنْ يُصِحَّ اللّٰهُ بَدَنَكَ فَاَكْثِرْ مِنَ الصَّدَقَةِ، وَ اِذٰا اَرَدْتَ اَنْ يُطِيلَ اللّٰهُ عُمْرَكَ فَصِلْ ذَوِى اَرْحٰامِكَ، وَ اِذٰا

اَرَدْتَ اَنْ يَحْشُرَكَ اللّٰهُ مَعِى فَاَطِلِ السُّجُودَ بَيْنَ يَدَيِ اللّٰهِ الْوٰاحِدِ الْقَهّٰارِ.

سفينة البحار/١/٥٩٩

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " A man came to the Prophet *(p.b.u.h.)* and asked him to teach him an action so that both *Allah*, the Exalted, and people would love him, his wealth would increase, his body would be healthy, his life time would last long, and he would be raised with him (the Prophet). Then, he *(p.b.u.h.)* said: ' These are six traits which need six qualities:

1. If you want *Allah* to love you, be afraid of Him and guard yourself against sin.
2. If you want people to love you, be benevolent to them and decline what they have in their hands.
3. If you want *Allah* to increase your wealth, then give its alms tax.
4. If you want *Allah* to make your body healthy, pay charity more frequently.
5. If you want *Allah* to prolong your lifetime, then have regard for your kinship.
6. And, if you want *Allah* to raise you with me, then do prolong your prostrations before *Allah*, the One, the Dominator '."

Safīnat-ul-Biḥār, vol. 1, p. 599

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٧٢- عَنِ الْحٰارِثِ بْنِ الدِّلْهٰاثِ مَوْلَى الرِّضٰا (ع) قٰالَ سَمِعْتُ أَبَا الْحَسَنِ (ع) يَقُولُ لاٰ يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتّٰى يَكُونَ فِيهِ ثَلاٰثُ خِصٰالٍ: سُنَّةٌ مِنْ رَبِّهِ، وَ سُنَّةٌ مِنْ نَبِيِّهِ، وَ سُنَّةٌ مِنْ وَلِيِّهِ،

فَالسُّنَّةُ مِنْ رَبِّهِ: كِتْمانُ سِرِّهِ قالَ اللّٰهُ عَزَّ وَ جَلَّ (عٰالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلىٰ غَيْبِهِ اَحَدًا اِلاّٰ مَنِ ارْتَضىٰ مِنْ رَسُولٍ) (١) وَ اَمَّا السُّنَّةُ مِنْ نَبِيِّهِ: فَمُداراةُ النّٰاسِ فَاِنَّ اللّٰهَ عَزَّ وَ جَلَّ اَمَرَ نَبِيَّهُ بِمُداراةِ النّٰاسِ فَقالَ (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَ اَعْرِضْ عَنِ الْجاهِلِينَ) (٢) وَ اَمَّا السُّنَّةُ مِنْ وَلِيِّهِ: فَالصَّبْرُ فِي الْبَأْساءِ وَ الضَّرّٰاءِ فَاِنَّ اللّٰهَ عَزَّ وَ جَلَّ يَقُولُ (وَالصّٰابِرِينَ فِي الْبَأْساءِ وَالضَّرّٰاءِ) (٣)

عيون اخبار الرّضا/١/٢٥٦

Imam Riḍā, the eighth Imam, *(a.s.)* said: " A Muslim believer is not a true believer unless there are three virtues in him: the manner of his Lord, the manner of his Prophet, and the manner of his Imam. Then, the manner of his Lord is: concealing his secrets; hence *Allah*, to Whom belong Might and Majesty, said: ' The Knower of the Unseen! so He does not reveal His secrets to any, except to him whom He chooses as an apostle,...' (1)

Then, the manner of his Prophet is compliance with people, when surely, *Allah*, Almighty and Glorious, commissioned His prophet to favour people and He has said: ' Practice forgiveness and enjoin good and turn away from the ignorant.' (2)

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1 Sura Al-Jinn, No. 72, verses 26 & 27

2 space

Then the manner of his Imam is (to be firm and) being patient on good days and bad days, when, verily, *Allah* to whom belong Might and Majesty, says: ' And (they) are patient in distress and affliction '." (3)

'Uyūn-ul-Akhbār-ur-Riḍā, vol. 1, p. 256

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٧٣- قَالَ الْإِمَامُ الْجَوَادُ (ع) :

اَلْمُؤْمِنُ يَحْتَاجُ اِلىٰ ثَلاٰثِ خِصَالٍ: تَوْفِيقٌ مِنَ اللّٰهِ، وَ وٰاعِظٌ مِنْ نَفْسِهِ، وَ قَبُولٌ مِمَّنْ يَنْصَحُهُ

منتهى الآمال/٢/٥٥٤

Imam Muhammad-ibn-Ali, the nineth Imam *(a.s.)* said: " A Muslim believer should obtain these three virtues: success granted by *Allah*, be an admonisher of his self, and find approval from the one who advises him."

Muntah-al-'Āmāl, p. 229

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٧٤- قِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ (ع) كَيْفَ اَصْبَحْتَ يَا بْنَ رَسُولِ اللّٰهِ؟ قَالَ: اَصْبَحْتُ مَطْلُوبًا بِثَمٰانِ خِصٰالٍ: اَللّٰهُ تَعٰالىٰ يَطْلُبُنِى بِالْفَرٰائِضِ، وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ بِالسُّنَّةِ وَالْعِيٰالُ بِالْقُوتِ، وَالنَّفْسُ بِالشَّهْوَةِ، وَ الشَّيْطٰانُ بِالْمَعْصِيَةِ وَالْحٰافِظٰانِ بِصِدْقِ الْعَمَلِ، وَ مَلَكُ الْمَوْتِ بِالرُّوحِ، وَالْقَبْرُ

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3 Sura Al-Baqarah, No. 2, verse 177

بِالْجَسَدِ، فَأَنَابَيْنَ هٰذِهِ الْخِصَالِ مَطْلُوبٌ

بحارالانوار/۱۵/۷۶

Ali-ibn-il-Husayn *(a.s.)* the fourth Imam, was once asked how he, the son of the Messenger of *Allah*, began each morning, and he *(a.s.)* replied: " I begin each morning while I am demanded of eight virtues:

Allah, the Exalted, demands of me the obligatory; the Prophet *(p.b.u.h.)* demands of me his tradition (Sunnah); family dependents demand of me food (material); the self looks for desires; Satan demands me (to commit) sin; the two protective angels demand of me virtuousness, the angel death demands of me the spirit and, the grave demands of me my body.

Therefore, I am, surrounded by these traits, demanded."

Bihār-ul-Anwār, vol. 76, p. 15

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۷۵- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

إِنَّ الْمُؤْمِنَ مَنْ يَخَافُهُ كُلُّ شَيْءٍ وَ ذٰلِكَ أَنَّهُ عَزِيزٌ فِي دِينِ اللّٰهِ و لَا يَخَافُ مِنْ شَيْءٍ وَ هُوَ عَلَامَةُ كُلِّ مُؤْمِنٍ

بحارالانوار/۶۷/۳۰۵

Imam Sādiq *(a.s.)* said: " Verily everything is intimidated by a believer because the religion of *Allah* causes him to be powerful, and he is not intimidated by anything, which (epithet) is the characteristic of any believer."

Biḥār-ul-Anwār, vol. 67, p. 305

The Real Followers of Ahlul-Bayt and Their Qualities

٧٦- عَنْ جٰابِرٍ عَنْ أَبِى جَعْفَرٍ (ع) قٰالَ: قٰالَ لِى: يٰا جٰابِرُ اَيَكْتَفِى مَنْ يَنْتَحِلُ التَّشَيُّعَ اَنْ يَقُولَ بِحُبِّنٰا اَهْلَ الْبَيْتِ فَوَاللّٰهِ مٰا شِيعَتُنٰا اِلاّٰ مَنِ اتَّقَى اللّٰهَ وَ اَطٰاعَهُ، وَ مٰا كٰانُوا يُعْرَفُونَ يٰا جٰابِرُ اِلاّٰ بِالتَّوٰاضُعِ وَالتَّخَشُّعِ وَ الْاَمٰانَةِ، وَ كَثْرَةِ ذِكْرِاللّٰهِ وَالصَّوْمِ وَالصَّلٰوةِ وَالْبِرِّ بِالْوٰالِدَيْنِ وَالتَّعٰاهُدِ لِلْجِيرٰانِ مِنَ الْفُقَرٰاءِ وَ اَهْلِ الْمَسْكَنَةِ وَ الْغٰارِمِينَ وَالْاَيْتٰامِ وَ صِدْقِ الْحَدِيثِ وَ تِلاٰوَةِ الْقُرْاٰنِ وَ كَفِّ الْاَلْسُنِ عَنِ النّٰاسِ اِلاّٰ مِنْ خَيْرٍ، وَ كٰانُوا اُمَنٰاءَ عَشٰائِرِهِمْ فِى الْاَشْيٰاءِ ... اَلْحَدِيث

الكافي/٢/٧٤

Imam Muhammad Bāqir *(a.s.)* told Jābir: " Is it enough for a person to (merely) embellish (oneself) as a Shī'ah (follower) by professing love of us, Ahlul-Bayt? Nay! By *Allah*, a person is not our follower except the one who fears *Allah* and obeys Him. O' Jābir! Our followers are not recognized save by humility; submission; honesty; praising *Allah* abundantly; fasting and prayers; filial devotion; attending to the poor, needy, debtors, and orphans who live near him; saying the truth; reciting the Qur'ān; withholding the tongue from people except for benediction; and being trustworthy for relatives in any affairs..."

Al-Kāfī, vol. 2, p. 74

٧٧- قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ مَهْرَانَ قَالَ دَخَلْتُ عَلَى الصَّادِقِ جَعْفَرِبْنِ مُحَمَّدٍ (ع) وَ عِنْدَهُ نَفَرٌ مِنَ الشِّيعَةِ، فَسَمِعْتُهُ وَ هُوَ يَقُولُ مَعَاشِرَ الشِّيعَةِ:

كُونُوا لَنَا زَيْنًا وَ لَا تَكُونُوا عَلَيْنَا شَيْنًا، قُولُوا لِلنَّاسِ حُسْنًا، وَاحْفَظُوا اَلْسِنَتَكُمْ وَ كُفُّوهَا عَنِ الْفُضُولِ وَ قَبِيحِ الْقَوْلِ

الامالي/ ٤٠٠

Sulaymān-ibn-Mahrān said that he visited Imam Sādiq *(a.s.)* while some of the followers (Shī'ah) were attending him *(a.s.)* and he heard that the Imam *(a.s.)*, addressing them, said: " (Behave) to be as ornaments for us and not to be against us as shame. Tell people of goodness, and protect your tongues and hold it from excessive talk and offensive speech."

Al-Amāli, by Ṣadūq, p. 142

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٧٨- عَنْ عَبْدِاللّٰهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللّٰهِ (ع) قَالَ: إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلاً فَهِمًا فَقِيهًا حَلِيمًا مُدَارِيًا صَبُورًا صَدُوقًا وَفِيًّا، إِنَّ اللّٰهَ عَزَّ وَ جَلَّ خَصَّ الْأَنْبِيَاءَ (ع) بِمَكَارِمِ الْأَخْلَاقِ، فَمَنْ كَانَتْ فِيهِ فَلْيَحْمَدِ اللّٰهَ عَلَىٰ ذٰلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلْيَتَضَرَّعْ إِلَى اللّٰهِ عَزَّ وَ جَلَّ وَلْيَسْأَلْهُ إِيَّاهَا، قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هُنَّ؟

قَالَ: هُنَّ الْوَرَعُ، وَالْقَنَاعَةُ، وَالصَّبْرُ، وَالشُّكْرُ، وَالْحِلْمُ، وَالْحَيَاءُ، وَالسَّخَاءُ، وَالشَّجَاعَةُ، وَالْغِيْرَةُ وَالْبِرُّ، وَ صِدْقُ الْحَدِيثِ، وَ اَدَاءُ الْاَمَانَةِ

الكافي/٢/٥٦

Imam Sādiq *(a.s.)* said: " Verily, we love those who are wise, perceptive (intelligent), learned, forbearing, patient, reliable, and faithful. Surely, *Allah*, Almighty and Glorious, favoured Prophets *(a.s.)*with high morality. Then, he who possesses them may praise *Allah* for them, but he who does not have them may weep unto *Allah*, the Almighty and Glorious, and ask Him for them." Jābir humbly asked what they were, and the Imam *(a.s.)* replied:

" They are: piety, contentment, patient endurance, gratefulness, forbearance, modesty, graciousness, courage, enthusiasm, benevolence, truthfulness, and honesty in deposits."

Al-Kāfī, vol. 2, p. 56

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٧٩- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

مَنْ كَانَ لِلّٰهِ مُطِيعاً فَهُوَ لَنَا وَلِيٌّ وَ مَنْ كَانَ لِلّٰهِ عَاصِياً فَهُوَ لَنَا عَدُوٌّ

الكافي/٢/٧٥

Imam Bāqir *(a.s.)* said: "... He who obeys *Allah* is a lover of us, and the one who disobeys Him then he is an enemy for us (Ahlul-Bayt) ..."

Al-Kāfī, vol. 2, p. 75

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Sin and Its Effects

٨٠- قَالَ رَسُولُ اللّٰهِ (ص) :

لَا تَنْظُرْ اِلىٰ صِغَرِ الْخَطِيئَةِ وَلٰكِنِ انْظُرْ اِلىٰ مَنْ عَصَيْتَ

مستدرك الوسائل/١١/٣٣٠ & بحارالانوار/٧٧/٧٩

The Holy Prophet *(p.b.u.h.)* said: " Do not look at the minuteness of the sin, but see Whom you have sinned against."

Bihār-ul-Anwār, vol. 77, p. 79 & Mustadrak Al-Wasā'il, vol. 11, p. 330

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٨١- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَنْ اَرَادَ مِنْكُمْ اَنْ يَعْلَمَ كَيْفَ مَنْزِلَتُهُ عِنْدَ اللّٰهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَةُ اللّٰهِ مِنْهُ عِنْدَ الذُّنُوبِ، كَذٰلِكَ مَنْزِلَتُهُ عِنْدَ اللّٰهِ تَبَارَكَ وَ تَعَالىٰ

بحارالانوار/٧٠/١٨

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " If one of you desires to know his standing with *Allah*, he may evaluate his situation in relation to his sins against *Allah*; such is his worthiness to *Allah*, the Blessed and Exalted."

Bihār-ul-Anwār, vol. 70, p. 18

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٨٢- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

اَمَا تَعْلَمُونَ اَنَّ اَعْمَالَكُمْ تُعْرَضُ عَلَيْهِ فَاِذَا رَأَىٰ فِيهَا مَعْصِيَةً سَاءَهُ ذٰلِكَ فَلَا تَسُوؤُوا رَسُولَ اللّٰهِ وَ سُرُّوهُ

الكافي/١/٢١٩

Imam Sādiq *(a.s.)* addressed a group of people and inquired why they annoyed the Messenger of *Allah*. Someone asked Imam *(a.s.)* how they did so, and he *(a.s.)* said: " Do you not know that your deeds are reported to him *(p.b.u.h.)*? When he *(p.b.u.h.)* observes a sin against *Allah* among them, he becomes displeased. Therefore do not hurt the Messenger of *Allah* but do please him."

Usūl-i-Kāfī, vol. 1, p. 219

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٨٣- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

قِلَّةُ الْعَفْوِ اَقْبَحُ الْعُيُوبِ وَالتَّسَرُّعُ اِلَى الْاِنْتِقَامِ اَعْظَمُ الذُّنُوبِ

غررالحكم/٢٣٥

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Lacking forgiveness is the worst of deficiencies and hastening in vengeance is (among) the greatest (of all) sins."

Qurar-ul-Ḥikam, p. 235

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٨٤- عَنِ الْاَصْبَغِ بْنِ نَبَاتَةَ عَنْ عَلِيٍّ (ع) قَالَ: قَالَ رَسُولُ اللّٰهِ

صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ: اِذٰا غَضِبَ اللّٰهُ عَزَّ وَ جَلَّ عَلىٰ اُمَّةٍ وَ لَمْ يَنْزِلْ بِهَا الْعَذٰابُ غَلَتْ اَسْعٰارُهٰا، وَ قَصُرَتْ اَعْمٰارُهٰا، وَلَمْ تَرْبَحْ تُجّٰارُهٰا، وَلَمْ تَزْكُ ثِمٰارُهٰا، وَلَمْ تَغْزُرْ اَنْهٰارُهٰا، وَ حُبِسَ عَنْهٰا اَمْطٰارُهٰا، وَسُلِّطَ عَلَيْهٰا شِرٰارُهٰا

الخصال/٢/٣٦٠

Aṣbaq-ibn-Nubātāh has narrated from the first Imam, Amir-ul-Mu'mineen Ali *(a.s.)*, who said the Prophet *(p.b.u.h.)* said: " When *Allah* Almighty and Glorious sends His wrath on a nation and does not punish (them) by it, then; their prices will go up (expensive), their lifetimes will shorten, their merchants will not gain profits, their fruits will not be abundant, their streams will not become brimful, their rain will be withheld from them, and their vicious ones will dominate over them."

Khiṣāl by Ṣadūq, vol. 2, p. 360

Note:

The summary of this tradition is that if the destructive penalty does not destroy such a nation, they will be inflicted with seven afflictions because of their committing sins.

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٨٥- عَنْ اَبِى جَعْفَرٍ (ع) قٰالَ وَجَدْنٰا فِى كِتٰابِ عَلِيٍّ (ع) قٰالَ: قٰالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ: اِذٰا ظَهَرَ الزِّنٰا كَثُرَ مَوْتُ الْفُجْأَةِ، وَ اِذٰا طُفِّفَ الْمِكْيٰالُ اَخَذَهُمُ اللّٰهُ بِالسِّنِينَ وَ النَّقْصِ، وَ

إِذٰا مَنَعُوا الزَّكٰوةَ مَنَعَتِ الْاَرْضُ بَرَكٰاتِهٰا مِنَ الزَّرْعِ وَ الثِّمٰارِ وَ الْمَعٰادِنِ كُلِّهٰا، وَ إِذٰا جٰارُوا فِى الْاَحْكٰامِ تَعٰاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوٰانِ، وَ إِذٰا نَقَضُوا الْعُهُودَ سَلَّطَ اللّٰهُ عَلَيْهِمْ عَدُوَّهُمْ، وَ إِذٰا قَطَعُوا الْاَرْحٰامَ جُعِلَتِ الْاَمْوٰالُ فِى اَيْدِى الْاَشْرٰارِ، وَ إِذٰا لَمْ يَأْمُرُوا بِمَعْرُوفٍ وَ لَمْ يَنْهَوْا عَنْ مُنْكَرٍ وَ لَمْ يَتَّبِعُوا الْاَخْيٰارَ مِنْ اَهْلِ بَيْتِى سَلَّطَ اللّٰهُ عَلَيْهِمْ شِرٰارَهُمْ فَيَدْعُو عِنْدَ ذٰلِكَ خِيٰارُهُمْ فَلاٰ يُسْتَجٰابُ لَهُمْ

سفينة البحار/٢/٦٣٠

Imam Bāqir *(a.s.)*, the fifth Imam, said that he found in the book of Amir-ul-Mu'mineen Ali *(a.s.)* that he has said that the Holy Prophet *(p.b.u.h.)* said: " When adultery appears (abundantly in a society) the (number of) sudden deaths increases; and when there is fraud, *Allah* takes them in expensiveness and loss. When people stop giving alms tax, the earth holds back its blessings from plants (crops), fruits, mines, and all such things. When they act unjustly according to (divine) ordinances, they have helped injustice and aggression. When they breach (their) promises, the Lord will set their enemies as absolute masters over them. When they break off connections with their kindred, possession of properties will be put in the hands of the wicked. And, when they do not perform enjoing right and forbidding wrong and, also, do not follow the chosen ones of my Ahlul-Bayt, *Allah* will set their vicious ones over them and, in this condition, their good doers utter invocations but they are not responded to."

Safīnat-ul-Biḥār, vol. 2, p. 630

۸۶- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَا جَفَّتِ الدُّمُوعُ اِلاَّ لِقَسْوَةِ الْقُلُوبِ وَ مَا قَسَتِ الْقُلُوبُ اِلاَّ لِكَثْرَةِ الذُّنُوبِ

بحارالانوار/ ۵۵/۷۰

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The tears do not dry up save for the hearts being hard, and hearts do not harden but because of the abundance of sins."

Bihār-ul-Anwār, vol. 70, p. 55

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۸۷- قَالَ اللّٰهُ تَعَالىٰ لِدَاوُدَ :

يَا دَاوُدُ! بَشِّرِ الْمُذْنِبِينَ بِسِعَةِ رَحْمَتِيَ الْمُطْلَقَةِ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ لِئَلاَّ يَقْنَطُوا مِنْ رَحْمَتِي وَ أَنْذِرِ الصِّدِّيقِينَ بِسَطْوَةِ غَضَبِي لِئَلاَّ يَغْتَرُّوا بِطَاعَتِهِمْ لِاَنَّ الْاِغْتِرَارَ مُوجِبُ الْعُجْبِ وَالْعُجْبُ اَشَدُّ الذُّنُوبِ

اثنی عشریہ/ ۵۹

Allah, the Exalted, told Prophet David *(a.s.)*:"O' David! give good news to the sinners of My absolute Mercy, which envelops every thing (in the world of existence), so as not to grow hopeless of My Mercy; and warn the good doers of the authority of My wrath in order not to be proud of their obedience, for pride causes arrogance which itself is the greatest of all sins."

Ithnā'ashariyyah, p. 59

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Knowledge and Its Value

٨٨- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلْعـالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِى الْاَجْرِ وَ لاٰ خَيْرَ فِى سٰائِرِ النّٰاسِ

بحارالانوار/٢/٢٥

The Holy Prophet *(p.b.u.h.)* said: " Teachers and students both share in rewards but other people are deprived of them."

Bihār-ul-Anwār, vol. 2, p. 25

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٨٩- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ اَفْتَى النّٰاسَ بِغَيْرِ عِلْمٍ كَانَ مـا يُفْسِدُهُ مِـنَ الدِّيـنِ أَكْثَـرَ مِمّٰا يُصْلِحُهُ

بحارالانوار/٢/١٢١

The Holy Prophet *(p.b.u.h.)* said: " He who propagates religious affairs without having required competency does a disservice to the religion rather than serving it."

Biḥār-ul-Anwār, vol. 2, p. 121

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٩٠- قَالَ الْاِمٰامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

قِيمَةُ كُلِّ امْرِئٍ مٰا يُحْسِنُهُ

نهج البلاغه/٤٨٢

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The worth of every man is in his attainments."

Nahajul-Balāqah, saying No. 482

Note:

The real value of a person is his knowledge (and the perfection of his attainments). His worth and position would be in accordance with the status of knowledge and attainment he holds. Eyes that are conscious of real values do not look at the face, features, tallness of stature, size or worldly pomp and position but look at the attainments of a person and assess his worth according to these attainments. The conclusion is that a man should strive to acquire distinction and knowledge.

The worth of every person is according to the extent of his knowledge.

Qurar-ul-Hikam, p. 341

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٩١- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلْعِلْمُ وَدِيعَةُ اللّٰهِ فِى أَرْضِهِ، وَ الْعُلَمٰاءُ اُمَناؤُهُ عَلَيْهِ، فَمَن عَمِلَ بِعِلْمِهِ أَدّىٰ اَمٰانَتَهُ ...

بحارالانوار/٢/٣٦

The Holy Prophet *(p.b.u.h.)* said: " Knowledge is *Allah's* deposit on the earth and scholars are His trustees of it. Therefore, he who acts according to his knowledge, has really delivered His deposit. ..."

Biḥār-ul-Anwār, vol. 2, p. 36

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۹۲- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

تَعَلَّمُوا الْعِلْمَ فَإِنَّ تَعَلُّمَهُ حَسَنَةٌ وَ طَلَبَهُ عِبَادَةٌ

بحارالانوار/۷۸/۱۸۹

Imam Bāqir *(a.s.)* said: " Try to learn knowledge because learning it is a good action and study is itself a worship."

Biḥār-ul-Anwār, vol. 78, p. 189

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۹۳- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اَلشَّاخِصُ فِي طَلَبِ الْعِلْمِ كَالْمُجَاهِدِ فِي سَبِيلِ اللّٰهِ

بحارالانوار/۱/۱۷۹

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The one who seeks for knowledge is like a warrior in the cause of religion for the way of *Allah*."

Bihār-ul-Anwār, vol. 1, p. 179

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۹۴- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

فَانْظُرُوا عِلْمَكُمْ هٰذَا عَمَّنْ تَأْخُذُونَهُ

بحارالانوار/۲/۹۲

Imam Sādiq *(a.s.)* said: " Be careful of your knowledge and see from whom you get it."

Bihār-ul-Anwār, vol. 2, p. 92

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٩٥- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

اُطْلُبُوا الْعِلْمَ وَ تَزَيَّنُوا مَعَهُ بِالْحِلْمِ وَالْوَقَارِ وَ تَوَاضَعُوا لِمَنْ تُعَلِّمُونَهُ الْعِلْمَ

الكافى/١/٣٦

Imam Sādiq *(a.s.)* said: " Try to obtain knowledge and ornament it with patience and dignity; and be humble for the one who learns knowledge from you."

Al-Kāfī, vol. 1, p. 36

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٩٦- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

مَنْ تَعَلَّمَ الْعِلْمَ وَ عَمِلَ بِهِ و تَعَلَّمَ لِلّٰهِ دُعِيَ فِي مَلَكُوتِ السَّمٰوٰاتِ عَظِيمًا

الكافى/١/٣٥

Imam Sādiq *(a.s.)* said: " The one who learns knowledge and acts accordingly, and teaches it for *Allah*, will be called magnificently in heavens."

Al-Kāfī, vol. 1, p. 35

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٩٦(ب) قَالَ رَسُولُ اللّٰهِ (ص) :

خَيْرُ الدُّنْيَا وَالْاٰخِرَةِ مَعَ الْعِلْمِ

بحارالانوار/١/٢٠٤

The Holy Prophet *(p.b.u.h.)* said: " The good of this world and the world to come is with knowledge."

Bihār-ul-Anwār, vol. 1, p. 204

Knowledge and the Virtue of Learning It

٩٧- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ طَلَبَ الْعِلْمَ فَهُوَ كَالصَّائِمِ نَهارَهُ الْقائِمِ لَيْلَهُ وَ اِنَّ بَاباً مِنَ الْعِلْمِ يَتَعَلَّمُهُ الرَّجُلُ خَيْرٌ لَهُ مِنْ اَنْ يَكُونَ لَهُ اَبُو قُبَيْسٍ ذَهَباً فَاَنْفَقَهُ فِى سَبِيلِ اللّٰهِ

بحارالانوار/١/١٨٤

The Holy Prophet *(p.b.u.h.)* said: " He who searches for knowledge is similar to a person who fasts during the day and keeps vigil at night and is busy worshipping. If a person acquires a branch of knowledge, it is better for him than possessing as much gold as the height of Abūqubais Mount which he would distribute in the way of *Allah*."

Bihār-ul-Anwār, vol. 1, p. 184

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٩٨- قَالَ الْاِمَامُ زَيْنُ الْعَابِدِينَ (ع) :

لَوْ يَعْلَمُ النَّاسُ مَا فِى طَلَبِ الْعِلْمِ لَطَلَبُوهُ وَلَوْ بِسَفْكِ الْمُهَجِ وَ خَوْضِ اللُّجَجِ

الكافي/١/٣٥

Imam Zayn-ul-'Ābideen *(a.s.)* said: " Were people aware of what lies in the obtainment of knowledge, they would pursue it even though they had to make voyages and endanger their lives to obtain it."

Usūl-i-Kāfī, vol. 1, p. 35

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٩٩- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

لَا يُدْرَكُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ

غررالحكم/٣٤٨

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Acquiring knowledge is not possible while the body (person) is tranquil."

Qurar-ul-Hikam, p. 348

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١٠٠- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

اِحْتَفِظُوا بِكُتُبِكُمْ فَاِنَّكُمْ سَوْفَ تَحْتَاجُونَ اِلَيهَا

بحارالانوار/٢/١٥٢

Imam Sādiq *(a.s.)* said: " Safeguard your writings and books because soon the occasion will arise that you will be in need of them."

Bihār-ul-Anwār, vol. 2, p. 152

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١٠١- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

إِنَّ كَمَالَ الدِّينِ طَلَبُ الْعِلْمِ وَ الْعَمَلُ بِهِ، أَلَا وَ إِنَّ طَلَبَ الْعِلْمِ اَوْجَبُ عَلَيْكُمْ مِنْ طَلَبِ الْمَالِ

الكافي/١/٣٠

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Surely, the completement of religion is due to the obtaining of

knowledge and acting on it (accordingly), and beware that the obtaining of knowledge is more obligatory for you than earning wealth."

Usūl-ul-Kāfī, vol. 1, p. 23

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١٠٢- قَالَ الْإِمَامُ الْحَسَنُ (ع) :

عَلِّمِ النَّاسَ عِلْمَكَ وَ تَعَلَّمْ عِلْمَ غَيْرِكَ

بحارالانوار/٧٨/١١١

Imam Hassan *(a.s.)* said: " Teach your knowledge to others and (try to) learn yourself the knowledge of others."

Bihār-ul-Anwār, vol. 78, p. 111

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١٠٣- قَالَ رَسُولُ اللّٰهِ (ص) :

فَضْلُ الْعِلمِ اَحَبُّ اِلَى اللّٰهِ مِنْ فَضْلِ الْعِبٰادَةِ

بحارالانوار/١/١٦٧

The Holy Prophet *(p.b.u.h.)* said: " The virtue of knowledge is more beloved with *Allah* than the virtue of worship."

Bihār-ul-Anwār, vol. 1, p. 167

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Knowledge and the Virtue of Teaching It

۱۰۴- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ سُئِلَ عَنْ عِلْمٍ يَعْلَمُهُ فَكَتَمَهُ أُلْجِمَ بِلِجَامٍ مِنَ النَّارِ

اثنی عشریه/۱۱

The Holy Prophet *(p.b.u.h.)* said: " Someone who possesses knowledge on a subject but conceals it when he is asked will be bridled with reins of fire." (Therefore, if a person possesses information that would help a bewildered person and improve his situation but he remains silent, he has surely committed a great sin.)

Ithnā'ashariyyah, p. 11

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۱۰۵- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلْقُرْاٰنُ مَأْدَبَةُ اللّٰهِ فَتَعَلَّمُوا مَأْدَبَتَهُ مَا اسْتَطَعْتُمْ

بحارالانوار/۹۲/۱۹

The Holy Prophet *(p.b.u.h.)* said:" The Qur'ān is *Allah's* university; so, learn as much as you can in this university."

Bihār-ul-Anwār, vol. 92, p. 19

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۱۰۶- قَالَ رَسُولُ اللّٰهِ (ص) :

اِنَّ مِمَّا يَلحَقُ المُؤْمِنَ مِنْ عَمَلِهِ وَ حَسَنَاتِهِ بَعْدَ مَوْتِهِ: عِلْمًا

عَلَّمَهُ وَ نَشَرَهُ، وَ وَلَدًا صَالِحًا تَرَكَهُ، و مُصْحَفًا وَرَّثَهُ

سنن ابن ماجه/۱/۸۸

The holy Prophet *(p.b.u.h.)* said: " Verily, what will continue to reach a believer, after his death, from amongst his actions and good deeds are: the knowledge which he taught and spread, the righteous child whom he left behind, and the Holy script which he delivered as heritage (transcribed, and made available)."

Sunan-i-Ibn-Majeh, vol. 1, p. 88

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۱۰۷- قَالَ الْإِمَامُ الرِّضَا (ع) :

رَحِمَ اللّٰهُ عَبْدًا اَحْيٰى اَمْرَنَا فَقُلْتُ لَهُ فَكَيْفَ يُحْيِى اَمْرَكُمْ؟ قَالَ (ع) يَتَعَلَّمُ عُلُومَنَا و يُعَلِّمُهَا النَّاسَ فَاِنَّ النَّاسَ لَوْ عَلِمُوا مَحَاسِنَ كَلَامِنَا لَاتَّبَعُونَا

معانى الاخبار/۱۸۰

Abul-Hassan-ir-Riḍā *(a.s.)*, the eighth Imam, said: " May the Mercy of *Allah* be upon the servant who keeps alive our commandment." Then the person attending the Imam asked him *(a.s.)* how their commandment could be kept alive and he *(a.s.)* replied: " He (can) learn our sciences and teach them to people. In fact, if people knew (the merits and) the goodness of our statements, surely they would follow us."

Ma'ānī-ul-Akhbār, p. 180 & 'Uyūn-il-Akhbār-ir-Riḍā, vol. 1, p. 207

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The Excellence and Importance of Scholars

١٠٨- قَالَ رَسُولُ اللّٰهِ (ص) :

صِنْفَانِ مِنْ اُمَّتِی اِذَا صَلَحَا صَلَحَتْ اُمَّتِی وَ اِذَا فَسَدَا فَسَدَتْ اُمَّتِی، قِیلَ یَا رَسُولَ اللّٰهِ وَ مَنْ هُمَا؟ قَالَ: اَلْفُقَهَاءُ و الْاُمَرَاءُ

بحارالانوار/٢/٤٩

The Holy Prophet *(p.b.u.h.)* said: " There are two groups of my Ummah that when they are pious, my Ummah will be upright and when they are immoral my Ummah will be corruptive."

The Messenger of *Allah (p.b.u.h.)* was asked who they were, and he answered: " The religious scholars and rulers."

Bihār-ul-Anwār, vol. 2, p. 49

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١٠٩- قَالَ الْاِمَامُ الْبَاقِرُ (ع) :

اِذَا جَلَسْتَ اِلَی عَالِمٍ فَکُنْ عَلَیٰ اَنْ تَسْمَعَ اَحْرَصَ مِنْكَ عَلَیٰ اَنْ تَقُولَ وَ تَعَلَّمْ حُسْنَ الْاِسْتِمَاعِ کَمَا تَتَعَلَّمُ حُسْنَ الْقَوْلِ وَلَا تَقْطَعْ عَلَیٰ اَحَدٍ حَدِیثَهُ

بحارالانوار/١/٢٢٢

Imam Bāqir *(a.s.)* said: " When confronting a sage, try to be more inquisitive than talkactive, and learn how to hearken well as much as you learn how to speak well, and

do not interrupt the statement of anyone."

Bihār-ul-Anwār, vol. 1, p. 222

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١١٠- قَالَ رَسُولُ اللّٰهِ (ص) :

يَا عَلِيُّ تَمَنّٰى جَبْرَئِيلُ اَنْ يَكُونَ مِنْ بَنِى اٰدَمَ بِسَبْعِ خِصَالٍ: وَ هِيَ الصَّلٰوةُ فِى الْجَمٰاعَةِ، وَ مُجٰالَسَةُ الْعُلَمٰاءِ، وَالصُّلْحُ بَيْنَ الْاِثْنَيْنِ، وَ اِكْرٰامُ الْيَتِيمِ، وَ عِيٰادَةُ الْمَرِيضِ، وَ تَشْيِيعُ الْجِنٰازَةِ، وَ سَقْيُ الْمٰاءِ فِى الْحَجِّ، فَاحْرِصْ عَلٰى ذٰلِكَ

الاثنى عشرية/٢٤٥

The Holy Prophet *(p.b.u.h.)* said: " O' Ali! Gabriel wished to become a human being as for seven reasons, which are:

1- Congregational prayer
2- Companionship with scholars
3- Establishing peace between two persons
4- Honouring the orphans
5- Visiting the sick
6- Attending a funeral procession
7- Giving of water to Pilgrims

Then, be desirous of these things."

Al-'Ithnā-'Ashariyyah, p. 245

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١١١- قَالَ الْاِمٰامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

إِنَّ كَلاٰمَ اَلْحُكَمٰاءِ إِذٰا كٰانَ صَوٰابًا كٰانَ دَوٰاءً، وَ إِذٰا كٰانَ خَطَأً

كَانَ دَاءً

نهج البلاغه الكلمات القصار/٢٦٥

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " When the utterance of the wise is to the point, it serves as a remedy, but if it is wrong it proves like an illness."

Nahjul-Balāqah, saying No. 265

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١١٢- قَالَ الْإِمَامُ الْعَسْكَرِيُّ (ع) :

عُلَمَاءُ شِيعَتِنَا مُرَابِطُونَ فِي الثَّغْرِ فَمَنِ انْتَصَبَ لِذَلِكَ مِنْ شِيعَتِنَا كَانَ أَفْضَلَ مِمَّنْ جَاهَدَ الرُّومَ... لِأَنَّهُ يَدْفَعُ عَنْ أَدْيَانِ مُحِبِّينَا

الاحتجاج/٢/١٥٥

Imam Hassan 'Askari, the eleventh Imam, *(a.s.)* said: " The scholars of our followers (Shī'ah) are the guards of the bounds of Islam. Then, any one of our followers who undertakes this (duty) is superior to the one who fights in the battle against the Romans, (because this one defends the theological bounds of our followers)."

Al-Iḥtijāj, vol. 2, p. 155

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١١٣- قَالَ الْإِمَامُ الرِّضَا (ع) :

أَلَا إِنَّ الْفَقِيهَ مَنْ أَفَاضَ عَلَى النَّاسِ خَيْرَهُ وَ أَنْقَذَهُمْ مِنْ

اَعْدٰائِهِمْ وَ وَفَّرَ عَلَيْهِمْ نِعَمَ جَنٰانِ اللّٰهِ وَ حَصَّلَ لَهُمْ رِضْوٰانَ اللّٰهِ تَعٰالىٰ

بحارالانوار/۲/۵

Imam Riḍā, the eighth Imam, *(a.s.)* said: " Beware that surely a (true religious) jurist is he who pours forth his benediction unto people, saves them from their enemies, multiplies the blessings of Heaven for them, and earns the Pleasure of *Allah*, the Exalted, for them (through guidance)."

Biḥār-ul-Anwār, vol. 2, p. 5

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۱۱۴- قٰالَ الْاِمٰامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

... فَاِنَّ الْعٰالِمَ أَعْظَمُ أَجْرًا مِنَ الصّٰائِمِ الْقٰائِمِ الْمُجٰاهِدِ فِى سَبِيلِ اللّٰهِ فَاِذَا مٰاتَ الْعٰالِمُ ثُلِمَ فِى الْاِسْلاٰمِ ثُلْمَةٌ لاٰ يَسُدُّهٰا اِلاّٰ خَلَفٌ مِنْهُ

بحارالانوار/۲/۴۳

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " ...The reward of a religious scholar is greater than the reward of a person who is fasting on days and establishes prayers during the night and fights in the Holy War for the sake of *Allah*. And, when a religious scholar dies, there will appear a gap in Islam which cannot be compensated except by a replacement of that (kind)."

Bihār-ul-Anwār, vol. 2, p. 43

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١١٥- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

هَلَکَ خُزّانُ الأَمْوالِ وَ هُمْ أَحْياءٌ، وَ الْعُلَماءُ باقُونَ ما بَقِیَ الدَّهْرُ، أَعْيانُهُمْ مَفْقُودَةٌ، وَ أَمْثالُهُمْ فِی الْقُلُوبِ مَوجُودَةٌ

نهج البلاغه الكلمات القصار ١٤٧

Imam Amir-ul-Mu'mineen Ali *(a.s.)* told Kumayl: " O' Kumayl! those who compile wealth are dead even though they may be living, while the sages (who are endowed with knowledge) will remain as long as the world remains. Their bodies perish but their depictions will exist in the hearts."

Nahjul-Balaqah, saying No. 147

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١١٦- قَالَ الْإِمَامُ الْحُسَيْنُ (ع) :

...إِنَّ مَجارِیَ الْأُمُورِ والْأَحْكامِ عَلَى أَيْدِی الْعُلَماءِ بِاللّٰهِ، اَلْأُمَناءِ عَلَىٰ حَلالِهِ وَ حَرامِهِ...

تحف العقول/١٧٢

Imam Husayn *(a.s.)* said: "... Verily, the paths to Muslims' affairs and the religious ordinances are in the hands of the godly scholars who are the trusties of *Allah* in His lawful and unlawful things. ..."

Tuḥaful-'Uqūl, p. 172

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Being Attentive to the Hereafter

١١٧- قَالَ رَسُولُ اللّٰهِ (ص) :

قَالَ الْحَوَارِيُّونَ لِعِيسىٰ (ع): يَا رُوحَ اللّٰهِ مَنْ نُجَالِسُ؟ قَالَ: مَنْ يُذَكِّرُكُمُ اللّٰهَ رُؤْيَتُهُ وَ يَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ وَ يُرَغِّبُكُمْ فِي الْاٰخِرَةِ عَمَلُهُ

بحارالانوار/١/٢٠٣

The Holy Prophet *(p.b.u.h.)* said that the disciples of Jesus *(a.s.)* asked him with whom they should make friends, and he *(a.s.)* replied: " With one whose presence reminds you of God, his speech increases your knowledge and his deed inspires you (to work righteousness for) the next world."

Bihār-ul-Anwār, vol. 1, p. 203

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١١٨- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

لَا يَشْغَلَنَّكَ عَنِ الْعَمَلِ لِلْاٰخِرَةِ شُغْلٌ فَاِنَّ الْمُدَّةَ قَصِيرَةٌ

غررالحكم/٣٣٥

Amir-ul-Mu'mineen Ali *(a.s.)* said: " No business should hinder you from being busy doing good for the coming world, hence, surely, the length of opportunity is a very short time."

Qurar-ul-Hikam, p. 335

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١١٩- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَنْ بَاعَ اٰخِرَتَهُ بِدُنْيَاهُ خَسِرَهُمَا

غررالحكم/٢٧٤

Amir-ul-Mu'mineen Ali *(a.s.)* said: " He who sells his next life for his present life in this world, loses both of them."

Qurar-ul-Ḥikam, p. 274

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١٢٠- قَالَ الْإِمَامُ عَلِيُّ بنُ مُحَمَّدٍ الْهَادِى (ع) :

اُذْكُرْ مَصْرَعَكَ بَيْنَ يَدَىْ اَهْلِكَ فَلَا طَبِيبٌ يَمْنَعُكَ وَلَا حَبِيبٌ يَنْفَعُكَ

بحارالانوار/٧٨/٣٧٠

Imam Hādi, the tenth Imam, *(a.s.)* said: " Remember when you are on your deathbed and your body is lying before your family members, then there is no physician to prevent you (from death) nor a friend to avail you."

Bihār-ul-Anwār, vol. 78, p. 370

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Repentance

١٢١- قَالَ رَسُولُ اللّٰهِ (ص) :

اِنَّ اَكْثَرَ صِيَاحِ اَهْلِ النَّارِ مِنَ التَّسْوِيفِ

المحجة البيضاء

The Holy Prophet *(p.b.u.h.)* said: " The sigh of the people of Hell is mostly because of the postponement of repenting."

Al-Mahajjat-ul-Baydā.

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١٢٢- قَالَ الْاِمَامُ الْبَاقِرُ (ع) :

اَلتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

وسائل الشيعة/١٦/٧٤

Imam Bāqir *(a.s.)* said: " He who repents of his sins is as the one who has not any (burden of) sin."

Wasā'il-ush-Shī'ah vol. 16, p. 74

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١٢٣- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

كَمْ مِنْ مُسَوِّفٍ بِالْعَمَلِ حَتّٰى هَجَمَ عَلَيْهِ الْاَجَلُ

غررالحكم/٢٤٠

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " How

numerous procrastinators there are who postpone (repenting and doing good deeds) until when death overtakes them! "

Qurar-ul-Ḥikam, p. 240

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١٢٤- قَالَ رَسُولُ اللّٰهِ (ص) :

يَا عَلِيُّ طُوبىٰ لِصُورَةٍ نَظَرَاللّٰهُ اِلَيْهَا تَبْكِي عَلىٰ ذَنْبٍ لَمْ يَطَّلِعْ عَلىٰ ذٰلِكَ الذَّنْبِ اَحَدٌ غَيْرُاللّٰهِ

بحارالانوار/٧٧/٦٣

The Holy Prophet *(p.b.u.h.)* told Ali-ibn-Abītālib *(a.s.)*: " O' Ali! blessed is he who *Allah* looks upon while he is weeping for the sin that none is aware of except *Allah*."

(Various traditions emphasize that one must not let others know of his sins. One must make confessions about his sins only to *Allah*, and, then, repent.)

Bihār-ul-Anwār, vol. 77, p. 63

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١٢٥- قَالَ رَسُولُ اللّٰهِ (ص) :

اِنَّ اللّٰهَ تَبَارَكَ وَ تَعَالىٰ يُنْزِلُ مَلَكًا اِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ فِي الثُّلْثِ الْاَخِيرِ وَ لَيْلَةِ الْجُمُعَةِ فِي اَوَّلِ اللَّيْلِ فَيَأْمُرُهُ فَيُنَادِي: هَلْ مِنْ سَائِلٍ فَاُعْطِيَهُ؟ هَلْ مِنْ تَائِبٍ فَاَتُوبَ عَلَيْهِ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَاَغْفِرَ لَهُ؟

بحارالانوار/٣/٣١٤

The Holy Prophet *(p.b.u.h.)* said: " During the third part of every night and on the night before Friday from the beginning (until the break of dawn) *Allah* sends an angel unto the sky of the earth in order to call: ' Is there any needy who asks that I may bestow upon him his need? Is there any repentant one that I may return to him? Is there any seeker of forgiveness that I may forgive him? ' "

Note:

Islamic traditions teach that sleeping on the night before Friday is called ' the regret sleep '; for, on the Reckoning Day, people will regret very much that they had been asleep on the nights before Fridays.

Biḥār-ul-Anwār, vol. 3, p. 314

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١٢٦- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

اَغْلِقُوا اَبْوَابَ الْمَعْصِيَةِ بِالْاِسْتِعَاذَةِ وَافْتَحُوا اَبْوَابَ الطَّاعَةِ بِالتَّسْمِيَةِ

بحارالانوار/٩٢/٢١٦

Imam Sādiq the sixth Imam, *(a.s.)* said: " Shut the doors of sins through seeking refuge to God,and open the doors of obedience by (reciting) 'Bismillah '." [1]

Bihār-ul-Anwār, vol. 92, p. 216

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1 Bismillah, here, is a short form of /bismillah-ir-raḥmān-ir-raḥīm/

Protecting the Honour of Believers

١٢٧- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ اَنْ يَسْتُرَ عَلَيْهِ سَبْعِينَ كَبِيرَةً

بحارالانوار/٧٤/٣٠١

Imam Bāqir *(a.s.)* said: " It is compulsory for every Muslim to conceal even seventy great faults of his fellow Muslims (in order to save his prestige)." (His faults should be dealt with personally but not be spread among the members of society).

Bihār-ul-Anwār, vol. 74, p. 301

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١٢٨- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اِقْبَلْ عُذْرَ اَخِيكَ وَ اِنْ لَمْ يَكُنْ لَهُ عُذْرٌ فَالْتَمِسْ لَهُ عُذْرًا

بحارالانوار/٧٤/١٦٥

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Accept the apology of your Muslim brother and if he has not any, invent one for him yourself."

Bihār-ul-Anwār, vol. 74, p. 165

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١٢٩- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اَقْبَحُ الْغَدْرِ اِذَاعَةُ السِّرِّ

مستدرک الوسائل/١٢/٣٠٥ رقم ١٤١٥٥

Imam Amir-ul-Mu'mineen *(a.s.)* said: " The worst form of betrayal is the disclosure of confidential information."

Mustadrak Al-Wasā'il-ush-Shī'h, vol. 12, p. 305, No. 14155

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١٣٠- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

نُصْحُكَ بَيْنَ الْمَلَإِ تَقْرِيعٌ

غررالحكم/٣٢٢

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Your admonition (to the wrong-doer) in the presence of people is to humiliate him." (You must talk to him in private).

Qurar-ul-Hikam, p. 322

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١٣١- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

مِنْ اَحَبِّ الْاَعْمَالِ اِلَى اللّٰهِ عَزَّ وَ جَلَّ اِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ: اِشْبَاعُ جُوعَتِهِ اَوْ تَنْفِيسُ كُرْبَتِهِ اَوْ قَضَاءُ دَيْنِهِ

الكافي/٢/١٩٢

Imam Sādiq *(a.s.)* said: " From the most beloved deeds with *Allah*, Al mighty and Glorious, is bringing happiness to a Muslim believer such as: satiating his hunger, removing his grief, or paying his debt."

Al-Kāfī, vol. 2, p. 192

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Righteous Deeds

۱۳۲- قٰالَ رَسُولُ اللّٰهِ (ص) :

اِصْلاٰحُ ذٰاتِ الْبَيْنِ اَفْضَلُ مِنْ عـامَّةِ الصَّلـوٰةِ وَالصَّوْمِ

بحارالانوار/۷۶/۴۳

The Holy Prophet *(p.b.u.h.)* said: " To make peace between two individuals (in comparison) is worthier than one's entire prayers and fastings."

Bihār-ul-Anwār, vol. 76, p. 43

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۱۳۳- قٰالَ الْاِمٰامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ

نهج البلاغه/۵۱۱

Imam Amir-ul-Mu'mineen *(a.s.)* said: " If a person thinks well of you, make his idea hold true."

Nahjul-Balāqah, p. 511, saying No. 248

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۱۳۴- قٰالَ رَسُولُ اللّٰهِ (ص) :

اَلدّٰالُّ عَلَى الْخَيْرِ كَفٰاعِلِهِ

بحارالانوار/۹۶/۱۱۹

The Holy Prophet *(p.b.u.h.)* said: " He who leads (others) to piety (will be rewarded) the same as the doer of that good action."

Bihār-ul-Anwār, vol. 96, p. 119

١٣٥- عَنْ أَبِى عَبْدِ اللّٰهِ (ع) قَالَ:

سِتُّ خِصَالٍ يَنْتَفِعُ بِهَا الْمُؤْمِنُ بَعْدَ مَوْتِهِ: وَلَدٌ صَالِحٌ يَسْتَغْفِرُ لَهُ، وَ مُصْحَفٌ يُقْرَءُ فِيهِ، وَ قَلِيبٌ يَحْفِرُهُ، وَغَرْسٌ يَغْرِسُهُ، وَ صَدَقَةُ مَاءٍ يُجْرِيهِ، وَ سُنَّةٌ حَسَنَةٌ يُؤْخَذُ بِهَا بَعْدَهُ.

الخصال/٣٢٣

Imam Sādiq *(a.s.)* said: " There are six things that a Muslim believer can be profited by after his death:
1- A righteous child who seeks forgiveness for him.
2- The Holy scripture which will be recited from.
3- A well which he had dug (for the benefit of people).
4- The tree which he had planted.
5- The charity of water that he had caused to flow.
6- A good tradition which will be followed (by people) after him."

Khiṣāl by Ṣadūq, p. 323

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١٣٦- قَالَ رَسُولُ اللّٰهِ (ص) :

لَوْ لاٰ اَنْ أَشُقَّ عَلىٰ اُمَّتِي لَاَمَرْتُهُمْ بِالسِّوٰاكِ مَعَ كُلِّ صَلاةٍ

بحارالانوار/٧٦/١٢٦

The Holy Prophet ***(p.b.u.h.)*** said: " If it were not hard upon my Ummah, I would enjoin them to brush (their teeth) with every prayer."

Bihār-ul-Anwār, vol. 76, p. 126

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Injustice and Transgression

١٣٧- قَالَ رَسُولُ اللّٰهِ (ص) :

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: أَيْنَ الظَّلَمَةُ وَ أَعْوَانُهُمْ و مَنْ لَاقَ لَهُمْ دَوَاةً أَوْ رَبَطَ لَهُمْ كِيسًا أَوْمَدَّ لَهُمْ مَدَّةَ قَلَمٍ فَاحْشُرُوهُمْ مَعَهُمْ

ثواب الأعمال/٣٠٩

The Holy Prophet *(p.b.u.h.)* said: " On the Day of the Resurrection a caller will announce: ' Where are the oppressors and their assistants and those who prepared an inkwell for them or fastened a bag for them or supplied the ink of a pen (for them)? Then, gather these (people) with them! ' "

Thawābāb-ul-'A'māl, p. 309

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١٣٨- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

وَاللّٰهِ لَوْ اُعْطِيتُ الْاَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ اَفْلَاكِهَا عَلَى اَنْ اَعْصِيَ اللّٰهَ فِى نَمْلَةٍ اَسْلُبُهَا جُلْبَ شَعِيرَةٍ مَا فَعَلْتُهُ

نهج البلاغه/٣٢٧

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " By *Allah*, even if I am given all the domains of the seven countries with all that exists under the skies in order that I may disobey *Allah* to the extent of snatching one grain of

barley from an ant, I would not do it."

Nahajul-Balāqah, p. 347

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١٣٩- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

اَلظُّلْمُ ثَلاثَةٌ: ظُلْمٌ يَغْفِرُهُ اللّٰهُ عَزَّ وَ جَلَّ وَ ظُلْمٌ لاٰ يَغْفِرُهُ، وَ ظُلْمٌ لاٰ يَدَعُهُ اللّٰهُ، فَاَمَّا الظُّلْمُ الَّذِى لاٰ يَغْفِرُهُ فَالشِّرْكُ بِاللّٰهِ عَزَّ وَ جَلَّ، وَ اَمَّا الظُّلْمُ الَّذِى يَغْفِرُهُ اللّٰهُ فَظُلْمُ الرَّجُلِ نَفْسَهُ فِيمٰا بَيْنَهُ وَ بَيْنَ اللّٰهِ عَزَّ وَ جَلَّ، وَ اَمَّا الظُّلْمُ الَّذِى لاٰ يَدَعُهُ فَالْمُدٰايَنَهُ بَيْنَ الْعِبٰادِ

الكافي/٢/٣٣٠

Imam Bāqir, the fifth Imam, *(a.s.)* said: " There are three types of transgressions. the one which *Allah*, the Exalted, forgives, the one He does not forgive, and that one which He does not ignore. Thus, the transgression that He does not forgive is infidelity unto *Allah*, the Almighty, and Glorious. And, the transgression which *Allah* forgives is the one that a person commits (against) himself between him and *Allah*, to Whom belong Might and Majesty. But the transgression which He does not ignore is the one committed against rights of men."

Explanation

The third transgression is referring to when a person infringes upon the rights of others. The way to forgiveness is first by satisfying (contenting) the person whose rights

were infringed upon. If that person forgives him, then the transgression becomes as one that the person has commited against himself. He may then seek forgiveness from *Allah*.

Al-Kāfī, vol. 2, p. 330

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١٤٠- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اَلظُّلْمُ يُزِلُّ الْقَدَمَ وَ يَسْلُبُ النِّعَمَ وَ يُهلِكُ الْأُمَمَ

تصنيف غررالحكم/۴۵۶

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Transgression causes the foot to go astray, takes the blessings, and kills the nations."

Sharh Qurar-ul-Ḥikam, vol. 2, p. 36

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١٤١- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

لَيْسَ شَيْءٌ أَدْعىٰ إِلىٰ تَغْيِيرِ نِعْمَةِ اللّٰهِ وَ تَعْجِيلِ نَقِمَتِهِ مِنْ إِقَامَةٍ عَلَىٰ ظُلْمٍ، فَإِنَّ اللّٰهَ سَمِيعٌ دَعْوَةَ الْمُضْطَهَدِينَ وَ هُوَ لِلظّٰالِمِينَ بِالْمِرْصَادِ

نهج البلاغه الرسالة ۵۳

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " ...Nothing is more inducive of the reversal of *Allah's* bounty or for hastening of His retribution than continuance in oppression, because *Allah* hears the prayer of the oppressed and is on the look-out for the oppressors."

Nahjul-Balaqah, Letter 53

The Rights of Fellow Muslims

١٤٢- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ اَحْزَنَ مُؤْمِنًا ثُمَّ اَعْطَاهُ الدُّنْيَا لَمْ يَكُنْ ذٰلِكَ كَفَّارَتَهُ وَلَمْ يُؤْجَرْ عَلَيْهِ

بحارالانوار/٧٥/١٥٠

The Holy Prophet *(p.b.u.h.)* said: " He who grieves a true Muslim cannot then compensate for it by offering him the entire world because it is not sufficient compensation (unless he repents and appeases the said person)."

Bihār-ul-Anwār, vol. 75, p. 150

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١٤٣- قَالَ الْاِمَامُ الْكَاظِمُ (ع) :

مِنْ اَوْجَبِ حَقِّ اَخِيكَ اَلاَّ تَكْتُمَهُ شَيْئًا يَنْفَعُهُ لاٰ مِنْ دُنْيَاهُ وَ لاٰ مِنْ اٰخِرَتِهِ

بحارالانوار/٢/٧٥

Imam Kāẓim *(a.s.)* said: " Among your most compulsory duties towards your Muslim brother is that you conceal nothing from him which profits him either in this life or in the Hereafter."

Bihār-ul-Anwār, vol. 2, p. 75

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١٤٤- قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ (ع) :

صَاحِبِ النَّاسَ مِثْلَ مَا تُحِبُّ اَنْ يُصَاحِبُوكَ بِهِ

بحارالانوار/٧٨/١١٦

Imam Hassan, the second Imam *(a.s.)*, said: " Treat others similar to the way you would like for them to treat you."

Bihār-ul-Anwār, vol. 78, p. 116

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١٤٥- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

رَحِمَ اللّٰهُ امْرَءً أَحْيَا حَقًّا وَ أَمَاتَ بَاطِلاً وَ دَحَضَ الْجَوْرَ وَ اَقَامَ الْعَدْلَ

غررالحكم/١٨١

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " May *Allah* have mercy upon the person who services a right and removes a wrong, or refutes an injustice and establishes justice."

Qurar-ul-Ḥikam, p. 181

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١٤٦- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

أَرْبَعَةٌ مِنْ اَخْلاَقِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلاَمُ: اَلْبِرُّ، وَالسَّخَاءُ، وَالصَّبْرُ عَلَى النَّائِبَةِ، وَالْقِيَامُ بِحَقِّ الْمُؤْمِنِ

تحف العقول/٢٧٧

Imam Sādiq *(a.s.)* said: " These four characteristics are from the manners of Prophets *(a.s.)*: righteousness, graciousness, patience and perseverance in tolerating misfortunes, and rising for the right of a believer."

Tuḥaf-ul-'Uqūl, p. 277

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١٤٧- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اِنَّمَا عِمَادُالدِّينِ، وَ جِمَاعُ اَلْمُسلِمِينَ، وَالْعُدَّةُ لِلْأَعْدَاءِ، اَلْعَامَّةُ مِنَ اَلْأُمَّةِ، فَلْيَكُنْ صِغْوُكَ لَهُمْ، وَمَيْلُكَ مَعَهُمْ

نهج البلاغة الرسالة /٥٣/ ٢٢٩

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Surely, it is the common people of the community who are the pillars of the religion, the power of the Muslims and the defence against the enemies. Your leaning should therefore be towards them and your inclination with them."

Nahjul Balaqah, Letter 53

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١٤٨- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

مَا عُبِدَ اللّٰهُ بِشَيءٍ اَفْضَلَ مِنْ اَدَاءِ حَقِّ الْمُؤْمِنِ

الكافي /٢/ ١٧٠

Imam Sādiq *(a.s.)* said: " *Allah* is not worshipped worthier than depositing the right of a believer."

Al-Kāfī, vol. 2, p. 170

۱۴۹- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ آذىٰ مُؤْمِنًا فَقَدْ آذانِي

بحارالانوار/۶۷/۷۲

The Holy Prophet *(p.b.u.h.)* said: " He who hurts a Muslim believer, surely he has hurt me."

Bihār-ul-Anwār, vol. 67, p. 72

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۱۵۰- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنِ اقْتَطَعَ مٰالَ مُؤْمِنٍ غَصْبًا بِغَيْرِ حَقٍّ لَمْ يَزَلِ اللّٰهُ مُعْرِضًا عَنْهُ، مٰاقِتًا لِاَعْمٰالِهِ الَّتِى يَعْمَلُهٰا مِنَ الْبِرِّ وَ الْخَيْرِ لاٰ يُثْبِتُهٰا فِى حَسَنٰاتِهِ حَتّٰى يَتُوبَ وَ يَرُدَّ الْمَالَ الَّذِى اَخَذَهُ اِلىٰ صٰاحِبِهِ

مستدرک‌الوسائل/۱۷/۸۹

The Holy Prophet *(p.b.u.h.)* said: " He who unlawfully and usurpingly deprives a believer of wealth, *Allah* will continue to be displeased with him and does not accept his good actions that he fulfills; and none of them will be recorded among his good deeds until he repents and returns the wealth which he had taken to its owner."

Mustadrk-ul-Wasā'il, vol. 17, p. 89

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Greetings

١٥١- عَنِ النَّبِيِّ (ص) قَالَ :

اِذٰا تَلاٰقَيْتُمْ فَتَلاٰقُوا بِالتَّسْلِيمِ وَ التَّصٰافُحِ، وَ اِذٰا تَفَرَّقْتُمْ فَتَفَرَّقُوا بِالْاِسْتِغْفٰارِ

بحارالانوار/٧٦/٤

The Holy Prophet *(p.b.u.h.)* said: " When you meet each other then initiate greeting (salam) and embrace; and when you separate from each other, then depart with seeking forgiveness."

Bihār-ul-Anwār, vol. 76, p. 4

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١٥٢- قٰالَ الْحُسَيْنُ بْنُ عَلِيٍّ (ع) :

لِلسَّلاٰمِ سَبْعُونَ حَسَنَةً تِسْعٌ وَ سِتُّونَ لِلْمُبْتَدِى وَ وٰاحِدَةٌ لِلرّٰادِّ

بحارالانوار/٧٨/١٢٠

Imam Husayn-ibn-Ali *(a.s.)* said: " Seventy rewards is the share of the one who initiates a ' greeting ' and only one reward belongs to the one who returns the 'greeting '." (When two people see each other, the initiator of the exchange of greetings receives a greater reward.)

Bihār-ul-Anwār, vol. 78, p. 120

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١٥٣- عَنْ أَبِی عَبْدِ اللّٰهِ (ع) قَالَ جَمَعَ رَسُولُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَ اٰلِهِ بَنِی عَبْدِ الْمُطَّلِبِ فَقَالَ يَا بَنِی عَبْدِ الْمُطَّلِبِ اَفْشُوا السَّلاٰمَ وَصِلُوا الْاَرْحاٰمَ وَ تَهَجَّدُوا وَ النَّاسُ نِيامٌ وَ اَطْعِمُوا الطَّعٰامَ وَ اَطِيبُوا الْكَلاٰمَ تَدْخُلُوا الْجَنَّةَ بِسَلاٰمٍ

بحارالانوار/٦٩/٣٩٣

Imam Sādiq *(a.s.)* said that the Messenger of *Allah (p.b.u.h.)* gathered the children of 'Abd-il-Muṭṭallib and said: " O' children of 'Abd-il-Muṭṭallib! Initiate greetings, have regard for kinship, perform the night prayers while people are asleep, feed (others) food, and deliver good speech and thereby you will enter paradise in peace."

Bihār-ul-Anwār, vol. 69, p. 393

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١٥٤- قَالَ الْاِمٰامُ الصّٰادِقُ (ع) :

اَلْبٰادِیءُ بِالسَّلاٰمِ اَولَیٰ بِاللّٰهِ وَ رَسُولِهِ

وسائل الشيعة/١٢/٥٥

Imam Sādiq *(a.s.)* said: " He who initiates a greeting is more beloved with *Allah* and His Messenger."

Wasā'il-ush-Shī'ah vol. 12, p. 55

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Enjoining Right and Forbidding Wrong

۱۵۵- قَالَ اللّٰهُ تَعَالیٰ :

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ اُولٰئِكَ هُمُ الْمُفْلِحُوْنَ

سوره آل عمران رقم ۳ آیه ۱۰۴

And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

'Āl-i-'Imrān, No. 3, verse 104

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۱۵۶- قَالَ رَسُولُ اللّٰهِ (ص) :

اِذَا اُمَّتِی تَوَاكَلَتِ الْاَمْرَ بِالْمَعْرُوفِ وَ النَّهْیَ عَنِ الْمُنْكَرِ فَلْتَأْذَنْ بِوِقَاعٍ مِنَ اللّٰهِ تَعَالیٰ

بحارالانوار/۱۰۰/۹۲

The holy Prophet *(p.b.u.h.)* said: " The time when my Ummah (Muslim followers) merely count on others to enjoin right and forbid wrong, in fact, they have declared a fight against *Allah*, the Exalted."

Biḥār-ul-Anwār, vol. 100, p. 92

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١٥٧- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَنْ تَرَكَ اِنْكَارَ الْمُنْكَرِ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ فَهُوَ مَيِّتٌ بَيْنَ الْاَحْيَاءِ

بحارالانوار/١٠٠/٩٤

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " He who abandons forbidding what is wrong theoretically and practically (and is indifferent while seeing vices committed) is a moving corpse amongst the living."

Biḥār-ul-Anwār, vol. 100, p. 94

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١٥٨- قَالَ رَسُولُ اللّٰهِ (ص) :

لَرَدُّ الْمُؤْمِنِ حَرَاماً يَعْدِلُ عِنْدَاللّٰهِ سَبْعِينَ حِجَّةً مَبْرُورَةً

مستدرك وسائل الشيعه/١١/٢٧٨

The Holy Prophet *(p.b.u.h.)* said: " To prevent a Muslim from doing an unlawful action is equivalent with *Allah* to the performance of seventy accepted Hajjs."

Mustadrak Al-Wasā'il-ush-Shī'h, vol. 11, p. 278

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١٥٩- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

وَأْمُرْ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ، وَ أَنْكِرِ الْمُنْكَرَ بِيَدِكَ وَ لِسَانِكَ، وَ بَايِنْ مَنْ فَعَلَهُ بِجُهْدِكَ، وَ جَاهِدْ فِى اللّٰهِ حَقَّ

جِهادِهِ، وَ لا تَأْخُذْكَ فِي اللّٰهِ لَوْمَةُ لائِمٍ وَخُضِ الْغَمَراتِ لِلْحَقِّ حَيْثُ كانَ

نهج البلاغه/٣٩٢ الرسالة ٣١

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Ask others to do good; you will thus be among the good doers. Desist others from evil with your action as well as your speech, and stay away, to the best of your ability, from he who commits it. Struggle for *Allah* as is His due; and the reviling of a reviler should not deter you in matters of *Allah*. Leap into danger for the sake of right wherever it may be."

Nahj-ul-Balāqah, p. 392 letter 31

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١٦٠- قالَ الإمامُ الباقِرُ (ع) :

إِنَّ الأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ سَبِيلُ الأَنْبِياءِ، وَ مِنْهاجُ الصُّلَحاءِ، فَرِيضَةٌ عَظِيمَةٌ بِها تُقامُ الْفَرائِضُ، وَ تُأْمَنُ الْمَذاهِبُ وَ تُحَلُّ الْمَكاسِبُ وَ تُرَدُّ الْمَظالِمُ وَ تُعْمَرُ الأَرْضُ

الكافي/٥/٥٦

Imam Bāqir *(a.s.)* said: " Verily, enjoining what is right and forbidding what is wrong is the way of prophets and the method of good doers. It is such a great obligatory deed (wājib) by which other obligatory deeds can survive, other creeds can be saved, bargains are lawful, injustices are warded off, and prosperity can fill the earth..."

Al-Kāfī, vol. 5, p. 56

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١٦١- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

قِوَامُ الشَّرِيعَةِ، اَلْاَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ وَ اِقَامَةُ الْحُدُودِ

غررالحكم/٢٣٦

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The firmness of the religion is due to enjoining what is good and forbidding what is wrong, and observing the limits of *Allah*."

Qurar-ul-Ḥikam, p. 236

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١٦٢- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ رَأىٰ مُنْكَراً فَلْيُنْكِرْهُ بِيَدِهِ اِنِ اسْتَطَاعَ، فَاِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَاِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ

وسائل الشيعه/١٦/١٣٥

The Holy Prophet ***(p.b.u.h.)*** said:" The one who sees a wrong action done should prohibit it by his deed, if he is capable, of course; and if he can not do that, he should prohibit it by his tongue, but if he is not able to do even that, he may forbid it by his heart."

Wasā'il-ush-Shī'h, vol. 16, p. 135

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١٦٣- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ اَمَرَ بِالْمَعْرُوفِ وَ نَهىٰ عَنِ الْمُنْكَرِ فَهُوَ خَلِيفَةُ اللّٰهِ فِي

الْأَرضِ وَ خَلِيفَةُ رَسُولِهِ

مستدرک الوسائل/۱۲/۱۷۹

The Holy Prophet *(p.b.u.h.)* said: " He who enjoins right and prohibits wrong is the vicegerent of both *Allah* and His Messenger on the earth."

Mustadrak-ul-Wasā'il, vol. 12, p. 179

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۱۶۴- قَالَ رَسُولُ اللّٰهِ (ص) :

لَا تَزَالُ اُمَّتِی بِخَیْرٍ مَا اَمَرُوا بِالْمَعْرُوفِ وَ نَهَوا عَنِ الْمُنْکَرِ وَ تَعَاوَنُوا عَلَی الْبِرِّ وَالتَّقْوٰی فَاِذَا لَمْ یَفْعَلُوا ذٰلِکَ نُزِعَتْ مِنْهُمُ الْبَرَکَاتُ

التهذیب/۶/۱۸۱

The Holy Prophet *(p.b.u.h.)* said: " Whensoever my Ummah undertake to enjoin right and prohibit evil and associate in establishing benevolence, they live happily and prosperously; but when they stop doing so, the blessings will be taken off from them."

At-Tahthīb, vol. 6, p. 181

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۱۶۵- مِنْ وَصِیَّةِ الْاِمَامِ اَمِیرِالْمُؤْمِنِینَ عَلِیٍّ (ع) لِلْحَسَنِ وَالْحُسَیْنِ عَلَیْهِمَا السَّلَامُ لَمَّا ضَرَبَهُ اِبْنُ مُلْجَمٍ لَعَنَهُ اللّٰهُ

وَاللّٰهَ اللّٰهَ فِی الْجِهَادِ بِاَمْوَالِکُمْ وَ اَنْفُسِکُمْ وَ اَلْسِنَتِکُمْ فِی سَبِیلِ

اللّٰهِ،... لاٰ تَتْرُكُوا الْاَمْرَ بِالْمَعْرُوفِ وَالنَّهْىَ عَنِ الْمُنْكَرِ فَيُوَلّٰى عَلَيْكُمْ شِرٰارُكُمْ ثُمَّ تَدْعُونَ فَلاٰ يُسْتَجٰابُ لَكُمْ

نهج البلاغه/۴۲۲ الرساله ۴۷

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said to Imam al-Hassan and Imam al-Husayn *(a.s.)* when Ibn Muljam (the curse of *Allah* be upon him) struck him (fatally with a sword): "... Fear *Allah* (and again) fear *Allah* in the matter of Jihād, (struggle for the Holy War), with the help of your property, lives and speech in the way of *Allah*. ..."

" Do not give up bidding for good and forbidding from evil lest the mischievous gain positions over you, and then (in that case) when you pray, your invocations will not be granted to you. ..."

Nahjul-Balaqah, Letter 47, p. 422

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۱۶۶- قٰالَ الْاِمٰامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اَلْاَمْرُ بِالْمَعْرُوفِ اَفْضَلُ اَعْمٰالِ الْخَلْقِ

مستدرک الوسائل/۱۲/۱۸۵

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Enjoining good is the most excellent deed of people."

Mustadrak-ul-Wasā'il, vol. 12, p. 185

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١٦٧- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

وَ مَا اَعْمَالُ الْبِرِّ كُلُّهَا وَالْجِهَادُ فِى سَبِيلِ اللّٰهِ عِنْدَ الْاَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ اِلَّا كَنَفْثَةٍ فِى بَحْرٍ لُجِّيٍّ

بحارالانوار/١٠٠/٨٩

Imam Sādiq *(a.s.)* said: " All good deeds totally, including even the struggle in the Holy War in the way of *Allah* , comparing with enjoining right and forbidding wrong, is like a small amount of saliva compared with a deep ocean.

Biḥār-ul-Anwār, vol. 100, p. 89

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١٦٨- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

اَوْحَى اللّٰهُ عَزَّوَجَلَّ اِلٰى شُعَيْبٍ النَّبِيِّ (ع): اِنِّى مُعَذِّبٌ مِنْ قَوْمِكَ مِائَةَ اَلْفٍ، اَرْبَعِينَ اَلْفًا مِنْ شِرارِهِمْ وَ سِتِّينَ اَلْفًا مِنْ خِيارِهِمْ. فَقَالَ يَا رَبِّ، هٰؤُلَاءِ الْاَشْرَارُ، فَمَا بَالُ الْاَخْيَارِ؟ فَاَوْحَى اللّٰهُ عَزَّ وَ جَلَّ اِلَيْهِ: دَاهَنُوا اَهْلَ الْمَعَاصِى وَلَمْ يَغْضَبُوا لِغَضَبِى

الكافي/٥/٥٦

Imam Bāqir, the fifth Imam, *(a.s.)* said:" *Allah*, Almighty and Glorious, revealed to Prophet Jethro (Shu'ayb) *(a.s.)*:' I will punish one hundred thousand people of your folk. Forty thousand people are from their vicious ones but sixty thousand of them are from their good-doers. Jethro *(a.s.)*

inquired: ' These are the vicious (who deserve punishment), but what about the good-doers?' Then, *Allah*, Almighty and Glorious, revealed to him: ' They (the good-doers) associated with the sinners and did not become angry because of My wrath."

Al-Kāfī, vol. 5, p. 56

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١٦٩- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

فَأْمُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ وَاعْلَمُوا اَنَّ الْاَمْرَ بِالْمَعْرُوفِ وَالنَّهْىَ عَنِ الْمُنْكَرِ لَنْ يُقَرِّبَا اَجَلاً وَلَنْ يَقْطَعَا رِزْقًا

وسائل الشيعة/١٦/١٢٠

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Ask others to do good and forbid evil and do know that 'enjoining right and forbidding wrong' never draw the death near nor cease the sustenance."

Wasā'il-ush-Shī'ah, vol. 16, p. 120

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١٦٩(ب) قَالَ الْإِمَامُ الصَّادِقُ (ع) :

وَيْلٌ لِقَوْمٍ لاٰ يُدِينُونَ اللّٰهِ بِالْاَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ

مستدرک الوسائل١٢/١٨١

Imam Sādiq *(a.s.)* said: " Woe to the people who do not support the religion of *Allah* by enjoining good and forbidding evil."

Mustadrak Al-Wasā'il-ush-Shī'h, vol. 12, p. 181

The Tongue and Its Evils

١٧٠- قَالَ رَسُولُ اللّٰهِ (ص) :

فِتْنَةُ اللِّسَانِ اَشَدُّ مِنْ ضَرْبِ السَّيْفِ

بحارالانوار/٧١/٢٨٦

The Holy Prophet *(p.b.u.h.)* said: " Affliction caused by the tongue is worse than (that caused by) the strike of the blade of a sword."

Bihār-ul-Anwār, vol. 71, p. 286

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١٧١- قَالَ رَسُولُ اللّٰهِ (ص) :

مَا مِنْ شَيْءٍ اَحَقَّ بِطُولِ السِّجْنِ مِنَ اللِّسَانِ

بحارالانوار/٧١/٢٧٧

The Holy Prophet *(p.b.u.h.)* said: " Among all things, the tongue deserves to be prisoned longer than anything else." (Because most of our sins are committed by it, such as backbiting, telling lies, defaming, mocking, insulting, etc.)

Bihār-ul-Anwār, vol. 71, p. 277

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١٧٢- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

فَكِّرْ ثُمَّ تَكَلَّمْ تَسْلَمْ مِنَ الزَّلَلِ

غررالحكم/٢٢٨

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Do contemplate before speaking so that you may guard yourself from (committing) errs."

Qurar-ul-Hikam, p. 228

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١٧٣- قَالَ رَسُولُ اللّٰهِ (ص) :

هَلاٰكُ الْمَرْءِ فِى ثَلاٰثٍ: فِى قَبْقَبِهِ وَ ذَبْذَبِهِ وَ لَقْلَقِهِ

وقايع الايام/٢٩٧

The Holy Prophet *(p.b.u.h.)* said: " The destruction of man lies in three (things): his stomach, his lusts, and his tongue."

Waqāyi'-ul-'Ayyām, p. 297

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١٧٤- قَالَ الْاِمَامُ الْبَاقِرُ (ع) :

لاٰ يُسْلَمُ اَحَدٌ مِنَ الذُّنُوبِ حَتّٰى يَخْزُنَ لِسَانَهُ

بحارالانوار/٧٨/١٧٨

Imam Bāqir, the fifth Imam, *(a.s.)* said: " No one is safe from sins unless the one controls his/her tongue."

Bihār-ul-Anwār, vol. 78, p. 178

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Backbiting and Faultfinding

١٧٥- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلْغِيبَةُ اَسْرَعُ فِى دِينِ الرَّجُلِ الْمُسْلِمِ مِنَ الْاَكِلَةِ فِى جَوْفِهِ

الكافي/٢/٣٥٧

The Holy Prophet *(p.b.u.h.)* said: " Slander acts quicker against the faith of a Muslim believer than leprosy does against his body."

Usūl-i-Kāfī, vol. 2, p. 257

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١٧٦- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اَلسَّامِعُ لِلْغِيبَةِ كَالْمُغْتَابِ

غررالحكم/٣٠٧

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The listener to backbiting is the same as the backbiter."

Qurar-ul-Hikam, p. 307

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١٧٧- قَالَ رَسُولُ اللّٰهِ (ص) :

تَرْكُ الْغِيبَةِ اَحَبُّ اِلَى اللّٰهِ عَزَّوَجَلَّ مِنْ عَشَرَةِ آلَافِ رَكْعَةٍ تَطَوُّعًا

بحارالانوار/٧٥/٢٦١

The Holy Prophet *(p.b.u.h.)* said: " The abandoning of backbiting is more valuable to *Allah*, Almighty and Glorious, than the performance of ten thousand rak'at of recommended prayers."

Bihār-ul-Anwār, vol. 75, p. 261

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١٧٨- قَالَ عَبْدُ الْمُؤْمِنِ الأَنْصارِيّ: دَخَلْتُ عَلَى الْإِمامِ اَبِى الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (ع) وَ عِنْدَهُ مُحَمَّدُبْنُ عَبْدِ اللّٰهِ الْجَعْفَرِيّ فَتَبَسَّمْتُ اِلَيْهِ فَقالَ اَتُحِبُّهُ؟ فَقُلْتُ: نَعَمْ وَ ما اَحْبَبْتُهُ اِلاّٰ لَكُمْ، فَقالَ هُوَ اَخُوكَ وَالْمُؤْمِنُ اَخُو الْمُؤْمِنِ لِأُمِّهِ وَ اَبِيهِ وَ اِنْ لَمْ يَلِدْهُ اَبُوهُ، مَلْعُونٌ مَنِ اتَّهَمَ اَخاهُ مَلْعُونٌ مَنْ غَشَّ اَخاهُ، مَلْعُونٌ مَنْ لَمْ يَنْصَحْ اَخاهُ، مَلْعُونٌ مَنِ اغْتابَ اَخاهُ

بحارالانوار/٧٥/٢٦٢

'Abd-ul-Mu'min-il-Anṣārī said that once he himself arrived in the presence of Imam Abil-Hassan Mūsa-ibn-Ja'far *(a.s.)* where Abdillah-il-Ja'farī had attended and Abdul-Mu'min smiled at him. Then he *(a.s.)* inquired whether Abdul-Mu'min liked Abdillah-il-Ja'farī when he replied to the Imam *(a.s.)* that he did not like him ('Abdillah) but on his account (the seventh Imam). Then Imam *(a.s.)* said: " He is your brother, and a Muslim believer is the brother of another Muslim believer though their fathers are not the same. Hence, cursed is he who accuses

his (Muslim) brother, cursed is he who deceives his (Muslim)brother, cursed is he who does not advise his (Muslim) brother, and cursed is he who slanders his (Muslim) brother."

Biḥār-ul-Anwār, vol. 75, p. 262

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١٧٩- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

شَرُّ النَّاسِ مَنْ كَانَ مُتَتَبِّعًا لِعُيُوبِ النَّاسِ عَمِيًا عَنْ مَعَايِبِهِ

طرائف الحكم/١٧٦

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The most vicious person is he who looks for other people's defects while he overlooks his own faults."

Ṭarā'if-ul-Ḥikam, p. 176

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١٨٠- قَالَ الْإِمَامُ مُوسَى بْنُ جَعْفَرٍ (ع) :

مَلْعُونٌ مَنِ اغْتَابَ اَخَاهُ

بحارالانوار/٧٤/٢٣٢

Imam Kazim *(a.s.)* said: " Cursed is the one who backbites against one's brother (fellow Muslim)."

Biḥār-ul-Anwār, vol. 74, p. 232

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Telling Lies

١٨١- عَنْ اَنَسِ بْنِ مٰالِكٍ قٰالَ: قٰالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ تَقَبَّلُوا لِى بِسِتٍّ اَتَقَبَّلُ لَكُمْ بِالْجَنَّةِ:

اِذٰا حَدَّثْتُمْ فَلاٰ تَكْذِبُوا، وَ اِذٰا وَعَدْتُمْ فَلاٰ تُخْلِفُوا، وَ اِذَا اؤْتُمِنْتُمْ فَلاٰ تَخُونُوا، وَ غُضُّوا اَبْصٰارَكُمْ، وَاحْفَظُوا فُرُوجَكُمْ، وَ كُفُّوا اَيْدِيَكُمْ وَ اَلْسِنَتَكُمْ

الخصال/٣٢١

'Anas-ibn-Mālik narrates from the Messenger of *Allah* ***(p.b.u.h.)*** who said: " Accept six things from me, then I will accept (and guarantee) the entrance of Heaven for you:

1- When you speak, tell no lies.
2- When you promise, do not break it.
3- When you are trusted (by others), be honest.
4- Lower your eyes (from committing sin).
5- Guard your modesty.
6- Hold your hands and tongues."

Khiṣāl-i-Ṣadūq, p. 321

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١٨٢- قٰالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ (ع) :

جُعِلَتِ الْخَبٰائِثُ فِى بَيْتٍ وَ جُعِلَ مِفْتٰاحُهُ اَلْكِذْب

بحارالانوار/٧٢/٢٦٣

Imam Abi-Muhammad-al-'Askarī, the eleventh Imam, *(a.s.)* said: " Wickedness was put inside a house, and the key (of its door) was rendered to be lies."

Bihār-ul-Anwār, vol. 72, p. 263

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١٨٣- قَالَ الْإِمَامُ السَّجَّادُ (ع) :

اِتَّقُوا الْكِذْبَ، الصَّغِيرَ مِنْهُ وَالْكَبِيرَ فِي كُلِّ جِدٍّ وَ هَزْلٍ، فَإِنَّ الرَّجُلَ إِذَا كَذِبَ فِي الصَّغِيرِ اِجْتَرَأَ عَلَى الْكَبِيرِ

تحف العقول/ ٢٠١

Imam Sajjād *(a.s.)* said: " Avoid telling lies irrespective of small or great, whether it is in earnest or joking, because when a person tells a lie in small (things), he dares to tell a lie in great things, too."

Tuḥaful-Uqūl 201

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١٨٤- قَالَ الْإِمَامُ أَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَا رَأَتْهُ عَيْنَاكَ فَهُوَ الْحَقُّ وَ مَا سَمِعَتْهُ أُذُنَاكَ فَأَكْثَرُهُ بَاطِلٌ

بحارالانوار/ ٧٥/ ١٩٦

Once Imam Amir-ul-Mu'mineen Ali *(a.s.)* was asked about the distance between the truth and untruth and, while he *(a.s.)* was showing the distance between his eye and ear with his four fingers in order to illustrate this distance as his answer, he said:

" What your eyes see is ' truth ' and what your ears hear is for the most part ' untruth '."

Biḥār-ul-Anwār, vol. 75, p. 196

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١٨٥- قٰالَ الْإِمٰامُ الْبٰاقِرُ (ع) :

اِنَّ اللّٰهَ تَعٰالٰى جَعَلَ لِلشَّرِّ اَقْفالاً وَ جَعَلَ مَفٰاتِيحَ تِلْکَ الْاَقْفٰالِ الشَّرٰابَ، وَالْكِذْبُ شَرٌّ مِنَ الشَّرٰابِ

الكافي/٢/٣٣٩

Imam Bāqir *(a.s.)* said: " Verily, *Allah*, the exalted, has put some locks on vices, the key of which He has put in wine, but the vice of lying is worse than wine."

Al-Kāfī, vol. 2, p. 339

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١٨٦- قٰالَ الْإِمٰامُ عَلِيُّ بْنُ مُوسَى الرِّضٰا (ع) :

عَلَيْكُمْ بِالصِّدْقِ وَ اِيّٰاكُم وَالْكِذْبَ

بحارالانوار/٧٨/٣٤٧

Imam Reḍā *(a.s.)* said: " Be truthful and avoid telling lies."

Biḥār-ul-Anwār, vol. 78, p. 347

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Companions & Friendship

١٨٧- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلْمَرْءُ عَلىٰ دِينِ خَلِيلِهِ فَلْيَنْظُرْ اَحَدُكُمْ مَنْ يُخَالِلُ

بحارالانوار/٧٤/١٩٢

The Holy Prophet *(p.b.u.h.)* said: " Man is influenced by the faith of his friends. Therefore, be careful of whom you associate with."

Bihār-ul-Anwār, vol. 74, p. 192

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١٨٨- قَالَ الْاِمَامُ الصَّادِقُ (ع) :

اِصْحَبْ مَنْ تَتَزَيَّنُ بِهِ وَ لَا تَصْحَبْ مَنْ يَتَزَيَّنُ بِكَ

بحارالانوار/٧٦/٢٦٧

Imam Sādiq *(a.s.)* said: " Be the friend of he who may grace you, not of one whom you are better than." (– viz. make friends with ones who are higher than you so that you progress.)

Bihār-ul-Anwār, vol. 76, p. 267

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١٨٩- قَالَ الْاِمَامُ الصَّادِقُ (ع) :

اَحَبُّ اِخْوَانِي اِلَيَّ مَنْ اَهْدىٰ عُيُوبِي اِلَيَّ

بحارالانوار/٧٤/٢٨٢

Imam Sādiq *(a.s.)* said: " My most beloved brother is he who (makes me aware of) my faults."

Bihār-ul-Anwār, vol. 74, p. 282

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١٩٠- عَنْ جَعْفَرِبْنِ مُحَمَّدٍ عَنْ اَبِيهِ عَنْ جَدِّهِ عَلَيْهِمُ السَّلاٰمُ قَالَ قَالَ عَلِيٌّ (ع) اِنَّ لِلْمَرْءِ الْمُسْلِمِ ثَلاٰثَةَ اَخِلاَّءٍ: فَخَلِيلٌ يَقُولُ اَنَا مَعَكَ حَيًّا وَ مَيِّتًا وَ هُوَ عَمَلُهُ وَ خَلِيلٌ يَقُولُ لَهُ اَنَا مَعَكَ اِلىٰ بَابِ قَبْرِكَ ثُمَّ اُخَلِّيكَ وَ هُوَ وَلَدُهُ وَ خَلِيلٌ يَقُولُ لَهُ اَنَا مَعَكَ اِلىٰ اَنْ تَمُوتَ وَ هُوَ مَالُهُ فَاِذٰا مٰاتَ صٰارَ لِلْوٰارِثِ

الخصال/١/١١٤

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Verily, there are three (types of) friends for a Muslim:

1- The friend who says: ' I am with you whether you are alive or dead ', and this is his deed.

2- The friend who says: ' I am with you unto the threshold of your grave and then I will leave you ', and this is his child.

3- The friend who says: ' I will be with you until when you die ', and this is his wealth which will belong to the inheritors when he dies."

Note:

From this tradition, and the like, we understand that the only thing which will avail for individuals in the Hereafter is Faith and good deeds. This is also referred to in many Islamic traditions as well as the verses of the Holy Qur'ān, for example:

1. " For those who believe and work righteousness is

(every) blessedness and a beautiful place of (final) return." (13: 29)

2. " As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed." (18: 30)

3. " As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise." (18: 107)

4. " On those who believe and work deeds of righteousness, will (God) Most Gracious bestow Love." (19: 96)

Al-Khiṣāl by Ṣadūq, vol. 1, p. 88

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١٩١- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

عَلَيْكَ بِإِخْوَانِ الصِّدقِ فَاكْثِرْ مِنِ اكْتِسَابِهِمْ فَإِنَّهُم عُدَّةٌ عِنْدَ الرَّخَاءِ وَ جُنَّةٌ عِنْدَالْبَلَاءِ

بحارالانوار/٧٤/١٨٧

Imam Sādiq *(a.s.)* said: " Be careful to have truthful friends and try to obtain them, for they are your support when you are in welfare, and your advocator when you have misfortune."

Bihār-ul-Anwār, vol. 74, p. 187

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١٩٢- قَالَ الْإِمَامُ السَّجَّادُ (ع) :

مَجَالِسُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ

بحارالانوار/٧٨/١٤١

Imam Sajjād *(a.s.)* said: " The meeting of the righteous invites you to goodness."

Bihār-ul-Anwār, vol. 78, p. 141

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١٩٣- قَالَ الْإِمَامُ السَّجَّادُ (ع) :

إِيَّاكُمْ وَ صُحْبَةَ الْعَاصِينَ وَ مَعُونَةَ الظَّالِمِينَ

بحارالانوار/٧٨/١٥١

Imam Sajjād *(a.s.)* said: " Beware of the companionship of the sinful, and helping of the unjust."

Bihār-ul-Anwār, vol. 78, p. 151

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Immoral Friends

١٩٤- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

مَنْ قَعَدَ عِنْدَ سَبَّابٍ لِأَوْلِيَاءِ اللّٰهِ فَقَدْ عَصَى اللّٰهَ تَعَالىٰ

الكافي/٢/٣٧٩

Imam Sādiq *(a.s.)* said: " He who seeks the company of those who insult the lovers of *Allah* has surely disobeyed Him, the Sublime."

Usūl-i-Kāfī, vol. 2, p. 379

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١٩٥- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

لَو اَنَّكُمْ اِذَا بَلَغَكُمْ عَنِ الرَّجُلِ شَيْءٌ تَمَشَّيْتُمْ اِلَيْهِ فَقُلْتُمْ يَا هٰذَا اِمَّا اَنْ تَعْتَزِلَنَا وَ تَجْتَنِبَنَا وَ اِمَّا اَنْ تَكُفَّ عَنْ هٰذَا فَاِنْ فَعَلَ وَ اِلَّا فَاجْتَنِبُوهُ

وسائل الشيعة/١٦/١٤٦

Imam Sādiq *(a.s.)* said: " When you are informed of a fellow companion committing an evil action, then go to him and tell him: ' O' so and so! Either refrain from committing this sin or keep away from us'; then, avoid him unless he does so."

Wasā'il-ush-Shī'ah, vol. 16, p. 146

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عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنْ اَبِيهِ (ع) قَالَ، قَالَ لِی اَبِی عَلِیُّ بْنُ الْحُسَیْنِ (ع) یَا بُنَیَّ انْظُرْ خَمْسَةً فَلاَ تُصَاحِبْهُمْ وَلاَ تُحَادِثْهُمْ وَلاَ تُرَافِقْهُمْ فِی طَرِیقٍ،فَقُلْتُ یَا اَبَتِ مَنْ هُمْ عَرِّفْنِیهِمْ؟ قَالَ: اِیَّاكَ وَ مُصَاحَبَةَ الْكَذَّابِ فَاِنَّهُ بِمَنْزِلَةِ السَّرَابِ، یُقَرِّبُ لَكَ الْبَعِیدَ وَ یُبَعِّدُ لَكَ الْقَرِیبَ، وَ اِیَّاكَ وَ مُصَاحَبَةَ الْفَاسِقِ فَاِنَّهُ بَایِعُكَ بِاَكْلَةٍ اَوْ اَقَلَّ مِنْ ذٰلِكَ وَ اِیَّاكَ وَ مُصَاحَبَةَ الْبَخِیلِ فَاِنَّهُ یَخْذُلُكَ فِی مَالِهِ اَحْوَجَ مَا تَكُونُ اِلَیْهِ وَ اِیَّاكَ و مُصَاحَبَةَ الْاَحْمَقِ فَاِنَّهُ یُرِیدُ اَنْ یَنْفَعَكَ فَیَضُرُّكَ، وَ اِیَّاكَ وَ مُصَاحَبَةَ الْقَاطِعِ لِرَحِمِهِ فَاِنِّی وَجَدْتُهُ مَلْعُونًا فِی كِتَابِ اللّٰهِ عَزَّ وَ جَلَّ فِی ثَلاَثَةِ مَوَاضِعَ

الكافی/۲/۶۴۱

Imam Sādiq *(a.s.)* has narrated from his father Imam Muhammad Bāqir *(a.s.)*who said his father Ali-ibn-il-Husayn *(a.s.)* stated: " O' my son! Beware of five (groups) and do not seek companionship with them, do not speak with them, and do not make friends with them on (the) way."

Then, Imam Bāqir *(a.s.)* asked his father who they were and might he introduce them to him. He responded: 1."Beware of and do not associate with the one who tells lies. He is as a mirage which makes near for you what is far, and makes far to you what is near."

2. " Beware of and do not associate with an immoral person, because he will sell you at the price of a morsel or less than that."

3. " Beware of and do not associate with a miser because he will deprive you of his wealth when you are seriously in need of it."

4. " Beware of and do not associate with a fool, because he wants to be of avail to you but he harms you."

5. " Beware of and do not associate with the one who disregards his kinfolks, because I found him (such a person) cursed in the Book of *Allah*, Almighty and Glorious, in three occurrences."

They are: (Sura Al-Baqarah, No. 2, verse 27; Sura Ar-Ra'd, No. 13, verse 25; and Sura Muhammad, No. 47, verse 22)

Al-Kāfī, vol. 2, p. 641

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١٩٧- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

يَا كُمَيْلُ! قُلِ الْحَقَّ عَلىٰ كُلِّ حَالٍ وَ وَادِّ الْمُتَّقِينَ، وَاهْجُرِ الْفَاسِقِينَ، وَ جَانِبِ الْمُنَافِقِينَ وَ لَا تُصَاحِبِ الْخَائِنِينَ

مستدرک الوسائل/١٢/١٩٧

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " O' Kumayl! say what is just in any condition. Be friends with the righteous and avoid the evil doers, stay away from the hypocrites and do not accompany the treacherous."

Mustadrak-ul-Wasā'il, vol. 12, p. 197

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Serving People

١٩٨- قَالَ رَسُولُ اللّٰهِ (ص) :

مَن فَرَّجَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرَبِ الدُّنيا فَرَّجَ اللّٰهُ عَنْهُ كُرْبَـةً مِنْ كُرَبِ يَوْمِ الْقِيامَةِ

شهاب‌الاخبار/١٩۴

The Holy Prophet *(p.b.u.h.)* said: " He who decreases a grief out of the grieves of this world for his Muslim brother, *Allah* will decrease for him a grief out of the grieves of the Hereafter."

Shahāb-ul-Akhbār, p. 194

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١٩٩- قَالَ الْإِمامُ الحُسَيْنُ (ع) :

اِنَّ حَوائِجَ النّاسِ اِلَيْكُمْ مِنْ نِعَمِ اللّٰهِ عَلَيْكُمْ، فَلا تَمِلُّوا النِّعَمَ

بحارالانوار/٧۴/٣١٨

Imam Husayn *(a.s.)* said: " Verily, the procession of people's needs towards you is from among the blessings of *Allah* upon you. Therefore, grieve ye not because of these blessings."

Bihār-ul-Anwār, vol. 74, p. 318

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٢٠٠- قَالَ الْإِمامُ اَميرُ الْمُؤْمِنينَ عَلِيٌّ (ع) :

لا يُكَلِّفْ اَحَدُكُمْ اَخاهُ الطَّلَبَ اِذا عَرَفَ حاجَتَهُ

بحارالانوار/٧۴/١۶۶

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Whenever you find that your Muslim brother is in need, try to see to it." (Do not let him feel compelled to verbalize his need).

Bihār-ul-Anwār, vol. 74, p. 166

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٢٠١- عَنِ الصَّادِقِ عَنْ اٰبَآئِهِ (ع) عَنْ رَسُولِ اللّٰهِ (ص) قَالَ مَنْ اَطْعَمَ مُؤْمِناً مِنْ جُوعٍ اَطْعَمَهُ اللّٰهُ مِنْ ثِمَارِ الْجَنَّةِ وَ مَنْ كَسَاهُ مِنْ عُرًى كَسَاهُ اللّٰهُ مِنْ اِسْتَبْرَقٍ وَ حَرِيرٍ، وَ مَنْ سَقَاهُ شَرْبَةً مِنْ عَطَشٍ سَقَاهُ اللّٰهُ مِنَ الرَّحِيقِ الْمَخْتُومِ، وَ مَنْ اَعَانَهُ اَوْ كَشَفَ كُرْبَتَهُ اَظَلَّهُ اللّٰهُ فِى ظِلِّ عَرْشِهِ يَوْمَ لاٰ ظِلَّ اِلاَّ ظِلُّهُ

بحارالانوار/٧٤/٣٨٢

Imam Sādiq *(a.s.)* narrates from his forefathers *(a.s.)*, from the Messenger of *Allah (p.b.u.h.)*, who said: " He who feeds a believer to satiate him, *Allah* will feed him from the fruits of Heaven; he who dresses him to remove his clothlessness, *Allah* will give him clothing of brocade and silk; he who quenches the thirst of a believer, *Allah* will give him drink of the sealed container; and he who helps him or removes his grief, *Allah* will settle him under the shade of His Ark on the Day of Reckoning when there is no shade except for His Shade."

Bihār-ul-Anwār, vol. 74, p. 382

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٢٠٢- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلْخَلْقُ عِيَالُ اللّٰهِ فَاَحَبُّ الْخَلْقِ اِلَى اللّٰهِ مَنْ نَفَعَ عِيَالَ اللّٰهِ وَ

اَدْخَلَ عَلىٰ اَهْلِ بَيْتٍ سُرُورًا

الكافي/٢/١٦٤

The Holy Prophet *(p.b.u.h.)* said: " People are the dependents of *Allah* for sustenance, so the most beloved one of people with Him is the one who is helpful to the dependents of *Allah* and makes the family members of a house happy."

Al-Kāfī, vol. 2, p. 164

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٢٠٣- قٰالَ رَسُولُ اللّٰهِ (ص) :

مَنْ اَعٰانَ مُؤْمِناً نَفَّسَ اللّٰهُ عَزَّ وَ جَلَّ عَنْهُ ثَلاٰثًا وسَبْعِيـنَ كُرْبَةً، وٰاحِدَةً فِى الدُّنْيٰا وَ ثِنْتَيْنِ و سَبْعِيـنَ كُرْبَةً عِنْدَ كُرَبِـهِ الْعُظْمـٰى، قٰالَ: حَيْثُ يَتَشاغَلُ النّٰاسُ بِاَنْفُسِهِمْ

الكافى/٢/١٩٩

The holy Prophet *(p.b.u.h.)* said: " He who helps a Muslim believer (in his troubles), *Allah*, Almighty and Glorious, will remove from him seventy-three agonies, one of which is in this world and seventy-two other agonies at the time of Great Agony, when people are busy with themselves (in Hereafter)."

Al-Kāfī, vol. 2, p. 199

Giving Loan

٢٠٤- قالَ النَّبيُ (ص) :

مَنْ شَكٰا اِلَيْهِ اَخُوهُ الْمُسْلِمُ فَلَمْ يُقْرِضْهُ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ يَومَ يَجْزِى الْمُحْسِنِينَ

بحارالانوار/٧٦/٣٦٩

The Holy Prophet *(p.b.u.h.)* said: " He whom is referred to by his Muslim brother (to borrow) but he does not give him loan, *Allah* will forbid him entering Paradise on the Day when the righteous will be recompensed."

Bihār-ul-Anwār, vol. 76, p. 369

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٢٠٥- قالَ النَّبِيُ (ص) :

مَنِ احْتٰاجَ اِلَيْهِ اَخُوهُ الْمُسْلِمُ فِى قَرْضٍ فَلَمْ يُقْرِضْهُ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ يَومَ يَجْزِي الْمُحْسِنِينَ

بحارالانوار/٧٦/٣٦٧

The Holy Prophet *(p.b.u.h.)* said: " The one from whom his brother Muslim needs borrowing but he does not give him loan, *Allah* prohibits him entering Paradise on the Day when the righteous will be recompensed."

Bihār-ul-Anwār, vol. 76, p. 367

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Helping the Needy

٢٠٦- قَالَ رَسُولُ اللّٰهِ (ص) :

سَائِلُوا الْعُلَمَاءَ، وَ خَاطِبُوا الْحُكَمَاءَ، وَ جَالِسُوا الْفُقَرَاءَ

تحف العقول/٣٤

The Holy Prophet *(p.b.u.h.)* said: " Ask (questions from) the learned, speak with the wise, and associate with the poor."

Tuḥaf-ul-'Uqūl, p. 34

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٢٠٧- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

سَبَبُ زَوَالِ الْيَسَارِ مَنْعُ الْمُحْتَاجِ

غررالحكم/٤/١٩٠

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The cause of the cessation of (one's) wealth is leaving the needy heedless."

Qurar-ul-Ḥikam, vol. 4, p. 190

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٢٠٨- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

عَنِ النَّبِيِّ (ص) عَنِ اللّٰهِ تَعَالَى فِى لَيْلَةِ الْمِعْرَاجِ: يَا أَحْمَدُ مَحَبَّتِى مَحَبَّةُ الْفُقَرَاءِ، فَأَدْنِ الْفُقَرَاءَ وَ قَرِّبْ مَجْلِسَهُم مِنْكَ أُدْنِكَ و ...

الحياة/٢/٥١

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The Holy Prophet *(p.b.u.h.)* narrated from *Allah*, the Exalted, on the night of ascend Who said: ' O' Ahmad, My love is the loving of the poor. Bring the poor nearer to yourself and situate them close to yourself in order that I approach you.'..."

Al-Ḥayāt, vol. 2, p. 51

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٢٠٩- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

مَنْ اَطْعَمَ مُؤْمِناً حَتّىٰ يَشْبِعَهُ لَمْ يَدْرِ اَحَدٌ مِنْ خَلْقِ اللّٰهِ مٰالَهُ مِنَ الْاَجْرِ فِى الْاٰخِرَةِ لاٰ مَلَكٌ مُقَرَّبٌ وَلاٰ نَبِيٌّ مُرْسَلٌ اِلاَّ اللّٰهُ رَبُّ الْعٰالَمِينَ. ثُمَّ قٰالَ: مِنْ مُوجِبٰاتِ الْمَغْفِرَةِ اِطْعٰامُ الْمُسْلِمِ السَّغْبٰانِ ثُمَّ تَلاٰ قَوْلَ اللّٰهِ عَزَّ وَ جَلَّ: " اَوْ اِطْعٰامٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ * يَتِيماً ذٰا مَقْرَبَةٍ * اَو مِسْكِينًا ذٰا مَتْرَبَةٍ "

الكافى/٢/٢٠١

Imam Sādiq *(a.s.)* said: " Whoever satiates a hungry believer so that the one is satisfied fully, neither a human being among people nor a near-stationed angel nor a divine Messenger knows how great his reward is in the Hereafter except *Allah*, the Lord of the Worlds." Then, he added: " Feeding a hungry Muslim is from among the means of forgiveness." After that he recited the word of *Allah*, Almighty and Glorious: " Or the feeding on a day of hunger, of an orphan near of kin, or to the indigent (down) in the dust." **(Sura Balad, No. 90, verses 14 to 16)**

Al-Kāfī, vol. 2, p. 201

Donation & Pleasing The Believers

٢١٠- قَالَ رَسُولُ اللّٰهِ (ص) :

اِذٰا خَرَجَتِ الصَّدَقَةُ مِنْ يَدِ صٰاحِبِهٰا تَتَكَلَّمُ بِخَمْسِ كَلِمٰاتٍ: اَوَّلُهٰا كُنْتُ فٰانِيًا فَاَثْبَتَّنِى وَ كُنْتُ صَغِيراً فَكَبَّرْتَنِى وَ كُنْتُ عَدُوًّا فَأَحْبَبْتَنِى وَ كُنْتَ تَحْرُسُنِي وَ الْاٰنَ اَنَا اَحْرُسُكَ اِلىٰ يَوْمِ الْقِيٰامَةِ

الاثنیٰ عشریه/٢٢٣

The Holy Prophet *(p.b.u.h.)* said: " When charity (alms) is delivered out of the hand of its owner, it (the thing being given) says five things: ' At first I was perishing and you gave me life; I was insignificant and you made me great; I was an enemy and you turned me into a friend; you used to protect me then but now I will protect you up to the Day of Resurrection '."

Al-Ithnā'ashariyyah, p. 223

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٢١١- قَالَ الْاِمٰامُ الْكٰاظِمُ (ع) :

مَنْ سَرَّ مُؤْمِناً فَبِاللّٰهِ بَدَأَ وَ بِالنَّبِيِّ ثَنّىٰ وَ بِنٰا ثَلَّثَ

بحارالانوار/٧٤/٣١٤

Imam Kāzim, the seventh Imam, *(a.s.)*, said: " He who makes a Muslim believer happy, then, he has initially

pleased *Allah*, secondly the Prophet and thirdly us (Ahlul-Bayt)."

Bihār-ul-Anwār, vol. 74, p. 314

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٢١٢- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اِنَّ اللّٰهَ سُبْحانَهُ فَرَضَ فِى اَمْوالِ الْاَغْنِياءِ اَقْواتَ الْفُقَراءِ فَمـا جاعَ فَقيرٌ اِلّا بِمـا مَنَعَ غَنِيٌّ

نهج البلاغه صفحه ۴۷۸ الكلمات القصار/ ۳۲۰

Imam Amir-ul-Mu'mineen *(a.s.)* said: " *Allah*, the Glorified, has fixed the livelihood of the destitute in the wealth of the rich. Consequently, whenever a destitute remains hungry it is because some rich persons have denied him (his share)."

Nahjul-Balāqah, p. 533, saying No. 328

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٢١٣- قَالَ الْإِمَامُ الصّـادِقُ (ع) :

أَيُّمـا مُؤْمِنٍ حَبَسَ مُؤْمِناً عَنْ مـالِهِ وَ هُوَ يَحْتـاجُ اِلَيْهِ لَمْ يَـذُقْ وَاللّٰهِ مِنْ طَعامِ الْجَنَّةِ وَ لا يَشْرَبُ مِنَ الرَّحِيقِ الْمَخْتُومِ

بحارالانوار/۷۵/۳۱۴

Imam Sādiq *(a.s.)* said: " By *Allah*! He who withholds his wealth from helping a needy believer will never taste the food of Heaven nor drink from the drink sealed there."

Bihār-ul-Anwār, vol. 75, p. 314

Charity and Alms

٢١٤- قَالَ رَسُولُ اللّٰهِ (ص) :

لَاتَزَالُ أُمَّتِی بِخَيْرٍ مَالَمْ يَتَخَاوَنُوا، وَ اَدَّوُا الْأَمَانَةَ، وَ اٰتَوُا الزَّكَاةَ، وَ إِذَا لَمْ يَفْعَلُوا ذٰلِکَ اُبْتُلُوا بِالْقَحْطِ وَالسِّنِينَ

وسائل الشيعة/٦/١٣

The Holy Prophet *(p.b.u.h.)* said: " My community will continue to live fairly while they are faithful (to each other), return the deposites (to their owners), and give alms (of their property); but, if they do not fulfil these duties, they will encounter famine and scarcity."

Wasā'il-ush-Shī'ah, vol. 6, p. 13

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٢١٥- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) : يَابْنَ آدَمَ، كُنْ وَصِيَّ نَفْسِكَ فِی مَالِكَ وَ اعْمَلْ فِيهِ مَا تُؤْثِرُ اَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ

نهج البلاغه/٥١٢ الكلمات القصار/٢٥٤

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " O' children of Adam! Be your own representative in the matter of your property and do with it whatever you like to be done with it after your death."

Note:

The meaning is that if a person desires that after his death a portion of his property should be spent on charity, he should not wait for his death but spend it wherever he desires even during his lifetime; for it is possible that after

his death his successors may not act upon his will or he may not get an opportunity to write a will.

Nahajul-Balāqah, p. 512 Saying No. 254

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٢١٦- قَالَ رَسُولُ اللّٰهِ (ص) :

تَصَدَّقُوا وَ دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ، فَإِنَّ الصَّدَقَةَ تَدفَعُ عَنِ الأَعْرَاضِ وَالْأَمْرَاضِ وَ هِيَ زِيَادَةٌ فِي أَعْمَارِكُمْ وَ حَسَنَاتِكُمْ

كنزالعمّال/٦/٣٧١

The Holy Prophet *(p.b.u.h.)* said: " Give alms and cure your sick persons by it, because alms can surely remove your bad fortunes and ailments; and it causes prolongation of your lifetimes and increases your rewards."

Kanz-ul-'Ummāl, vol. 6, p. 371

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٢١٧- رُوِيَ عَنِ النَّبِيِّ (ص) قَالَ :

لَمَّا أُسرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى بَابِ الْجَنَّةِ ثَلاثَةَ أَسْطُرٍ، اَلسَّطْرُ الْأَوَّلُ: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ اَنَا اللّٰهُ لاَ إِلٰهَ إِلاَّ اَنَا سَبَقَتْ رَحْمَتِي غَضَبِي وَ السَّطْرُ الثَّانِي: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ اَلصَّدَقَةُ بِعَشَرَةٍ، وَالْقَرْضُ بِثَمَانِيَةَ عَشَرَ، وَصِلَةُ الأَرْحَامِ بِثَلاثِينَ وَالسَّطْرُ الثَّالِثُ: مَنْ عَرَفَ قَدْرِي وَ رُبُوبِيَّتِي فَلاَ يَتَّهِمْنِي فِي الرِّزْقِ

الاثنی عشریّه/٨٥

It is narrated from the Holy Prophet *(p.b.u.h.)* who said: " When I ascended to the sky, I saw three lines written on the door of Heaven:

The first line: In the Name of *Allah*, the Beneficent, the Merciful; I am *Allah*, and there is no god save Me that My Grace preceeds My wrath.

The second line: In the Name of *Allah*, the Beneficent the Merciful; charity is repaid ten times and loan eighteen times, and regard for kinship thirty times.

The third line: He who understands My Rank and My Lordship should never accuse Me regarding sustenance."

Al-Ithnā'ashariyyah, p. 85

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٢١٨- عَنْ طاوُوسِ بْنِ الْيَمانِ قالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (ع) يَقُولُ: عَلاماتُ الْمُؤْمِنِ خَمْسٌ، قُلْتُ: وَ ماهُنَّ يَابْنَ رَسُولِ اللّٰهِ؟ قالَ: اَلْوَرَعُ فِى الْخَلْوَةِ، وَالصَّدَقَةُ فِى الْقِلَّةِ، وَالصَّبْرُ عِنْدَ الْمُصِيبَةِ، وَالْحِلْمُ عِنْدَ الْغَضَبِ، وَالصِّدْقُ عِنْدَ الخَوْفِ

الخصال/١٢٧

Tāwūs-ibn-il-Yamān said that he heard when Imam Ali-ibn-il-Husain, zainul-'Ābidīn *(a.s.)* that said the epithets of a believer were five then he asked him *(a.s.)* about them and he answered: " Piety in private, donating charity at the time of need, patience when misfortunes come, toleration at the time of anger, truthfulness when there is fear."

Al-Khiṣāl by Ṣadūq, p. 127

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Regard for Kinship

٢١٩- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ سَرَّهُ اَنْ يُبْسَطَ لَهُ فِى رِزْقِهِ وَ يُنْسَأَ لَهُ فِى اَجَلِهِ فَلْيَصِلْ رَحِمَهُ

بحارالانوار/٧٤/٨٩

The Holy Prophet *(p.b.u.h.)* said: " He who wishes that his sustenance be increased for him and his death day be delayed, then he should pay attention to his kinsfolk."

Bihār-ul-Anwār, vol. 74, p. 89

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٢٢٠- قَالَ الْاِمَامُ عَلِىُّ بْنُ مُوسَى الرِّضَا (ع) :

لَا يَجْتَمِعُ الْمَالُ اِلَّا بِخِصَالٍ خَمسٍ: بِبُخْلٍ شَدِيدٍ وَ اَمَلٍ طَوِيلٍ وَ حِرْصٍ غَالِبٍ وَ قَطِيعَةِ الرَّحِمِ وَ اِيثَارِالدُّنْيَا عَلَى الْاٰخِرَةِ

بحارالانوار/٧٣/١٣٨

Imam Ali-ibn-Mūsa-r-Riḍā *(a.s.)* said: " Wealth does not (excessively) accumulate but by having five traits: extreme miserliness, high expectations, aggressive greed, breaking off ties with one's kindred, and preferring this world to the next."

Bihār-ul-Anwār, vol. 73, p. 138

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٢٢١- قَالَ اَبُو جَعْفَرٍ الْبَاقِرُ (ع) :

صِلَـةُ الْاَرْحـامِ تُزَكِّى الْاَعْمالَ وَ تُنْمِى الْاَمْوالَ وَ تَدْفَعُ الْبَلْوىٰ وَ تُيَسِّرُ الْحِسابَ وَ تُنْسِئُ فِى الْاَجَلِ

الكافي/٢/١٥٠

Imam Muhammad Bāqir *(a.s.)* said: " Regard for kinship causes (five advantages):
1- The purification (and acceptance) of deeds.
2- Increase in wealth.
3- Repelling misfortunes.
4- Easiness in Reckoning, (in the Hereafter).
5- Prolonging life."

Usūl-i-Kāfī, vol. 2, p. 150

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٢٢٢- قَالَ رَسُولُ اللّٰهِ (ص) :

ثَلاٰثَةٌ لاٰ يَدْخُلُونَ الْجَنَّةَ: مُدْمِـنُ خَمْرٍ وَ مُدْمِـنُ سِحْـرٍ وَ قاٰطِـعُ رَحِمٍ

الخصال/١٧٩

The Holy Prophet *(p.b.u.h.)* said: " There are three groups who will not (be allowed to) enter Heaven: drinkers of wine, witches, and renouncers of one's kindred."

Al-Khiṣāl, p. 179

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Kindness to Parents

٢٢٣- قَالَ رَسُولُ اللّٰهِ (ص) :

رِضَى اللّٰهِ فِى رِضَى الْوَالِدَيْنِ وَ سَخَطُهُ فِى سَخَطِهِمَا

مستدرك الوسائل/١٥/١٧٦

The Holy Prophet *(p.b.u.h.)* said: " The pleasure of *Allah* lies in the pleasure of one's parents (in the case that it is right), and His wrath lies in their wrath."

Mustadrak-ul-Wasā'il-ush-Shī'ah, vol. 15, p. 176

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٢٢٤- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

اَفْضَلُ الْاَعْمَالِ: اَلصَّلَاةُ لِوَقْتِهَا وَ بِرُّالْوَالِدَيْنِ وَالْجِهَادُ فِى سَبِيلِ اللّٰهِ

بحارالانوار/٧٤/٨٥

Imam Sādiq *(a.s.)* said: " The best deeds are: punctual prayer, kindness to parents, and contributing to the Holy War (against the pagans) in the path of *Allah*."

Bihār-ul-Anwār, vol. 74, p. 85

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٢٢٥- عَنِ الصَّادِقِ (ع) قَالَ: مَنْ اَحَبَّ اَنْ يُخَفِّفَ اللّٰهُ عَزَّ وَ جَلَّ عَنْهُ سَكَرَاتِ الْمَوْتِ فَلْيَكُنْ لِقَرَابَتِهِ وَصُولًا وَ بِوَالِدَيْهِ بَارًّا

فَاِذٰا كٰانَ كَذٰلِكَ هَوَّنَ اللّٰهُ عَلَيْهِ سَكَرٰاتِ الْمَوْتِ وَلَمْ يُصِبْهُ فِى حَيٰوتِهِ فَقْرٌ اَبَدًا

سفينة البحار/٢/٥٥٣

Imam Sādiq *(a.s.)* said: " He who wishes *Allah*, Almighty and Glorious, to lighten the agonies of death, he should have regard for his kinship, and treat his parents with goodness. Then, when a person does so, *Allah* will make the agonies of death easy for him and he will not be stricken by poverty in his life at all."

Safīnat-ul-Biḥār, vol. 2, p. 553

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٢٢٦- قٰالَ الْاِمٰامُ الصّٰادِقُ (ع) :

مَنْ نَظَرَ اِلىٰ اَبَوَيْهِ نَظَرَ مٰاقِتٍ وَ هُمٰا ظٰالِمٰانِ لَهُ لَمْ يَقْبَلِ اللّٰهُ لَهُ صَلٰاةً

الكافي/٢/٣٤٩

Imam Sādiq *(a.s.)* said: " He who glares at his parents with wrathful eyes, although they have been unjust to him, *Allah* will not accept his prayers (unless he repents)."

Usūl-i-Kāfī, vol. 2, p. 349

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٢٢٧- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

بَرُّوا آبَاءَكُمْ يَبَرَّكُمْ أَبْنَاءُكُمْ وَ عِفُّوا عَنْ نِسَاءِ النَّاسِ تَعِفَّ نِسَاؤُكُم

الكافي/٥/٥٥٤

Imam Sādiq *(a.s.)* said: " Do treat kindly your parents so that your children do the same to you; and be pious unto the wives of people so that your wives remain pious."

Al-Kāfi, vol. 5, p. 554

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٢٢٨- عَنْ أَبِي عَبْدِاللّٰهِ (ع) قَالَ: جَاءَ رَجُلٌ وَ سَأَلَ النَّبِيَّ (ص) عَنْ بِرِّ الْوَالِدَيْنِ فَقَالَ: اِبْرِرْ أُمَّكَ اِبْرِرْ أُمَّكَ اِبْرِرْ أُمَّكَ، اِبْرِرْ أَبَاكَ اِبْرِرْ أَبَاكَ اِبْرِرْ أَبَاكَ، وَ بَدَأَ بِالْأُمِّ قَبْلَ الْأَبِ

الكافي/٢/١٦٢

Imam Sādiq *(a.s.)* said: " Once a person came to the Prophet *(p.b.u.h.)* and asked him about good treatment to parents. Then, he *(p.b.u.h.)* said ' Treat kindly your mother, treat kindly your mother, and treat kindly your mother; be kind to your father, be kind to your father, and be kind to your father but begin (that kindness) with your mother before your father'."

Al-Kāfi, vol. 2, p. 162

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The Rights of Children

٢٢٩- قَالَ رَسُولُ اللّٰهِ (ص) :

يَا عَلِيُّ لَعَنَ اللّٰهُ وَالِدَيْنِ حَمَلاَ وَلَدَهُمَا عَلىٰ عُقُوقِهِمَا

وسائل الشيعه/٢١/٢٩٠

The Holy Prophet *(p.b.u.h.)* told Amir-ul Mu'mineen Ali *(a.s.)*: " O' Ali! *Allah* has cursed the parents who would cause their child to be disobedient of them by cursing them."

Wasā'il-ush-Shī'ah, vol. 21, p. 290

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٢٣٠- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

لاَ تَجْعَلَنَّ اَكْثَرَ شُغْلِكَ بِاَهْلِكَ وَ وَلَدِكَ فَاِنْ يَكُنْ اَهْلُكَ وَ وَلَدُكَ اَوْلِيَاءَ اللّٰهِ فَاِنَّ اللّٰهَ لاَ يُضِيعُ اَوْلِيَاءَهُ وَ اِنْ يَكُونُوا اَعْدَاءَ اللّٰهِ فَمَا هَمُّكَ وَ شُغْلُكَ بِاَعْدَاءِ اللّٰهِ؟

نهج البلاغه/٥٣٦/٣٥٢

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said to one of his followers: " Do not devote most of your activity to your wife and your (grown up) children, because if your wife and children are lovers of *Allah*, then He will not leave His lovers uncared for, and if they be enemies of *Allah*, then why should you worry and keep yourself busy about the enemies of *Allah*."

(There are two opposite extremes that can be taken by

men in regards to providing for their families. One is the negligence of his responsibility to them and the other, which is addressed here, is the excessive compiling of wealth for them. Either of these two extremes are advised against.)

Nahjul-Balāqah, p. 536, saying No. 352

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٢٣١- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

بَادِرُوا اَوْلَادَكُمْ بِالْحَدِيثِ، قَبْلَ اَنْ يَسْبِقَكُمْ اِلَيْهِمُ الْمُرْجِئَةُ

الكافي/٦/٤٧

Imam Sādiq *(a.s.)* said: " Take action in teaching traditions (of Ahlul-Bayt) to your children before the corrupted persons precede in corrupting them."

Al-Kāfī, vol. 6, p. 47

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٢٣٢- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

بِرُّ الرَّجُلِ بِوَلَدِهِ بِرُّهُ بِوَالِدَيْهِ

من لا يحضر الفقيه/٣/٤٨٣

Imam Sādiq *(a.s.)* said: " Benediction of a man to his child is his benediction to his parents."

Manlā-Yaḥḍuruh-ul-Faghīh, vol. 3, p. 483

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٢٣٣- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

وَ حَقُّ الوَلَدِ عَلَى الْوالِدِ اَنْ يُحَسِّنَ اِسْمَهُ وَ يُحَسِّنَ اَدَبَهُ وَ

يُعَلِّمَهُ القُرْاٰنَ

نهج البلاغه/۵۴۶ الكلمات القصار/۳۹۹

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The right of a child upon his father is that he should give him a nice appellation, train him well and teach him the Qur'ān (with its rules)."

Nahjul-Balāqah, Saying 399

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۲۳۴- قٰالَ رَسُولُ اللّٰهِ (ص) :

عَلِّمُوا اَوْلاٰدَكُمْ اَلسِّبٰاحَةَ وَ الرِّمٰايَةَ

الكافى/۶/۴۷

The Holy Prophet *(p.b.u.h.)* said: " Have your children to learn swimming and shooting."

Al-Kāfī, vol. 6, p. 47

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۲۳۵- قٰالَ رَسُولُ اللّٰهِ (ص) :

عَلِّمُوا اَوْلاٰدَكُمْ اَلصَّلاٰةَ إِذٰا بَلَغُوا سَبْعًا، وَاضْرِبُوهُمْ عَلَيْهٰا إِذا بَلَغُوا عَشْرًا، وَ فَرِّقُوا بَيْنَهُم فِى الْمَضٰاجِعِ

كنزالعمال/۱۶/۴۵۳۳۰

The Holy Prophet *(p.b.u.h.)* said: " When your children are grown up to seven years, teach them the prayers, and when they are ten years old, seriously admonish them for it (in order that they establish prayers); and separate their sleeping beds from each other."

Kanz-ul-'Ummāl, vol. 16, No. 45330

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٢٣٦- قَالَ الْإِمَامُ السَّجَّادُ (ع) :

وَ اَمَّا حَقُّ وَلَدِکَ فَاِنْ تَعْلَمْ اَنَّهُ مِنْکَ وَ مُضَافٌ اِلَيْکَ فِی عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَ شَرِّهِ وَ اَنَّکَ مَسْؤُولٌ عَمَّا وَلَّيْتَهُ مِنْ حُسْنِ الْاَدَبِ وَالدَّلَالَةِ عَلیٰ رَبِّهِ عَزَّوَجَلَّ وَالْمَعُونَةِ لَهُ عَلیٰ طَاعَتِهِ فَاعْمَلْ فِی اَمْرِهِ عَمَلَ مَنْ يَعْلَمُ اَنَّهُ مُثَابٌ عَلَی الْاِحْسَانِ اِلَيْهِ مُعَاقَبٌ عَلَی الْاِسَاءَةِ اِلَيْهِ

من لا يحضره الفقيه/٢/٦٢٢

Imam Sajjād, the fourth Imam, *(a.s.)* said: " The right of your child is that you know that he has emerged from you and in this world, his right and wrong are attributed to you. You are responsible of his fine teaching and training, guiding him to his Lord, Almighty and Glorious, and, assisting him to obey Him. Therefore, be sure that if you do a favour to your child, you will obtain it; and if you act viciously against him, it will come back to you, too."

Manlā-Yaḥḍuruh-ul-Faghīh, vol. 2, p. 622

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٢٣٦(ب) قَالَ رَسُولُ اللّٰهِ (ص) :

اَکْرِمُوا اَوْلَادَکُمْ وَ اَحْسِنُوا آدَابَهُمْ يُغْفَرْ لَکُمْ

بحارالانوار/١٠٤/٩٥

The Holy Prophet *(p.b.u.h.)* said: " Honour your children and train them well, you will be forgiven by Him."

Bihār-ul-Anwār, vol. 104, p. 95

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Suckling

٢٣٧- قَالَ رَسُولُ اللّٰهِ (ص) :

بَلىٰ لِلْمَرأَةِ مَا بَيْنَ حَمْلِهَا اِلىٰ وَضْعِهَا اِلىٰ قِطَامِهَا مِنَ الْأَجْرِ كَالْمُرَابِطِ فِى سَبِيلِ اللّٰهِ فَاِنْ هَلَكَتْ فِيمَا بَيْنَ ذٰلِكَ كَانَ لَهَا مِثْلُ مَنْزِلَةِ الشَّهِيدِ

من لا يحضر الفقيه/٣/٥٦١

The Holy Prophet *(p.b.u.h.)* said: " Yes, the reward of a woman during her pregnancy until childbirth, and unto when she weans the child, is like that of a stationed (soldier gaurding the Muslims' borders against the attack of pagan enemies) for the sake of *Allah*. So, if she dies during that, she will have the rank of a martyr."

Manlā-Yaḥḍuruh-ul-Faghīh, vol. 3, p. 561

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٢٣٨- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَا مِنْ لَبَنٍ رَضِعَ بِهِ الصَّبِيُّ اَعْظَمَ بَرَكَةً عَلَيْهِ مِنْ لَبَنِ اُمِّهِ

وسائل الشيعة/٢١/٤٥٢

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " No milk is greater in prosperity than the mother's milk for the baby to suck from."

Wasā'il-ush Shī'ah, vol. 21, p. 452

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٢٣٩- قَالَ رَسُولُ اللّٰهِ (ص) :

اِذٰا حَمَلَتِ الْمَرْاَةُ كٰانَتْ بِمَنْزِلَةِ الصّٰائِمِ الْقٰائِمِ الْمُجٰاهِدِ بِنَفْسِهِ وَ مٰالِهِ فِى سَبِيلِ اللّٰهِ فَاِذٰا وَضَعَتْ كٰانَ لَهٰا مِنَ الْاَجْرِ مٰالاٰ تَدْرِى مٰاهُوَ لِعِظَمِهِ فَاِذٰا اَرْضَعَتْ كٰانَ لَهٰا بِكُلِّ مَصَّةٍ كَعِدْلِ عِتْقِ مُحَرَّرٍ مِنْ وُلْدِ اِسْمٰعِيلَ، فَاِذٰا فَرَغَتْ مِنْ رِضٰاعِهِ ضَرَبَ مَلَكٌ عَلىٰ جَنْبِهٰا وَ قٰالَ، اِسْتَانِفِى الْعَمَلَ فَقَدْ غُفِرَلَكِ

بحارالانوار/١٠٤/١٠٦

The Holy Prophet *(p.b.u.h.)* said: " When a woman conceives with child she will be as a warrior who fasts during the day and keeps vigil at nights praying, and strives with his soul and wealth on the way of *Allah*. Then, when she delieveres, there will be for her such a great reward with *Allah* that she does not know how magnificent it is. Thereafter, when she suckles (the child), she will have as much reward as freeing a child from Ismails's descendants for every suck. And, when she brings suckling the child to an end, and angel from her beside tells her to begin the action again for she has surely been forgiven."

Bihār-ul-Anwār, vol. 104, p. 106

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٢٣٩(ب) قَالَ رَسُولُ اللّٰهِ (ص): لَيْسَ لِلصَبِيِّ لَبَنٌ خَيْرٌ مِنْ لَبَنِ اُمِّهِ

مستدرک الوسائل باب ٤٨

The Holy Prophet *(p.b.u.h.)* said: " There is no milk for a baby better than the milk of its mother."

Mustadrak-ul-Wasā'il, section 48

Marriage, a Great Worship

٢٤٠- قَالَ رَسُولُ اللّٰهِ (ص) :

لَرَكْعَتَانِ يُصَلِّيهِمَا مُتَزَوِّجٌ اَفْضَلُ مِنْ رَجُلٍ عَزَبٍ يَقُومُ لَيْلَهُ وَ يَصُومُ نَهارَهُ

من لا يحضره الفقيه/٣/٣٨٤

The Holy Prophet *(p.b.u.h.)* said: " A two-rak'at-prayer that a married person establishes is worthier than that a bachelor keeps up prayers at nights and fasts during the days of life."

Manlā-Yaḥḍuruh-ul-Faghīh, vol. 3, p. 384

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٢٤١- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلْمُتَزَوِّجُ النَّائِمُ اَفْضَلُ عِنْدَاللّٰهِ مِنَ الصَّائِمِ الْقائِمِ الْعَزَبِ

بحارالانوار/١٠٣/٢٢١

The Holy Prophet *(p.b.u.h.)* said: " The sleep of a married person is better with *Allah* than an unmarried one who fasts during the day and keeps vigil at night, establishing prayers."

Biḥār-ul-Anwār, vol. 103, p. 221

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٢٤٢- قَالَ رَسُولُ اللّٰهِ (ص) :

خِيَارُ أُمَّتِي اَلْمُتَأَهِّلُونَ وَ شِرَارُ أُمَّتِي اَلْعُزَّابُ

بحارالانوار/١٠٣/٢٢١

The holy Prophet *(p.b.u.h.)* said: " (Mostly) the good-doers of my Ummah are the married ones, while the vicious of them are unmarried."

Biḥār-ul-Anwār, vol. 103, p. 221

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٢٤٣- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

جَاءَ رَجُلٌ إِلَىٰ أَبِي، فَقَالَ (ع) لَهُ هَلْ لَكَ زَوْجَةٌ قَالَ: لَا، قَالَ لَا أُحِبُّ أَنَّ لِيَ الدُّنْيَا وَ مَا فِيهَا وَ أَنِّي أَبِيتُ لَيْلَةً وَ لَيْسَ لِي زَوْجَةٌ، قَالَ: ثُمَّ قَالَ إِنَّ رَكْعَتَيْنِ يُصَلِّيهِمَا رَجُلٌ مُتَزَوِّجٌ أَفْضَلُ مِنْ رَجُلٍ يَقُومُ لَيْلَهُ وَ يَصُومُ نَهَارَهُ، أَعْزَبَ ثُمَّ أَعْطَاهُ أَبِي سَبْعَةَ دَنَانِيرَ قَالَ تَزَوَّجْ بِهَذِهِ

بحارالانوار/١٠٣/٢١٧

Imam Sādiq *(a.s.)* said: " Once a man came to my father. He *(a.s.)* asked him whether he had a wife and he answered he had not. Then, my father said that he would not like to possess the world and its includings but sleep one night without having a wife. Then he *(a.s.)* added that the two-rak'at-prayer established by a married man is worthier than that an unmarried man keeps vigil at night praying and fasts during the day. After that, he *(a.s.)* gave him seven golden coins (Dināar) and told him to marry with that."

Bihār-ul-Anwār, vol. 103, p. 217

Encouragement for Marriage

٢٤٤- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ تَزَوَّجَ اَحْرَزَ نِصْفَ دِينِهِ، وَ فِى حَدِيثٍ: فَلْيَتَّقِ اللّٰهَ فِى النِّصْفِ الْاٰخَرِ اَوِ الْبَاقِى

الكافي/٥/٣٢٨

The Holy Prophet *(p.b.u.h.)* said: " The person who marries gains half of his Faith, then he must fear of *Allah* for the next remaining half."

Al-Kāfī, vol. 5, p. 328

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٢٤٥- قَالَ رَسُولُ اللّٰهِ (ص) :

اَكْثَرُ اَهْلِ النَّارِ اَلْعُزَّابُ

من لا يحضره الفقيه/٣/٣٨٤

The Holy Prophet *(p.b.u.h.)* said: " Most of the people of Hell will be the unmarried (irrespective of male or female)."

Manlā-Yaḥḍuruh-ul-Faghīh, vol. 3, p. 384

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٢٤٦- قَالَ رَسُولُ اللّٰهِ (ص) :

رِذَالُ مَوْتَاكُمْ اَلْعُزَّابُ

التهذيب/٧/٢٣٩

The Holy Prophet *(p.b.u.h.)* said: " The most depraved of your dead are the unmarried."

Al-Tahthīb, vol. 7, p. 239

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٢٤٧- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ سَرَّهُ اَنْ يَلْقَى اللّٰهَ طَاهِرًا مُطَهَّرًا فَلْيَلْقَهُ بِزَوْجَةٍ

من لا يحضره الفقيه/٣/٣٨٥

The Holy Prophet *(p.b.u.h.)* said: " He who wishes to be cleaned and purified when he meets *Allah*, should marry and have a spouse."

Manlā-Yaḥḍuruh-ul-Faghīh, vol. 3, p. 385

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٢٤٨- قَالَ رَسُولُ اللّٰهِ (ص) :

تَزَوَّجْ وَ اِلاَّ فَاَنْتَ مِنْ رُهْبَانِ النَّصَارٰى (و فِى رِوَايَةٍ) وَ اِلاَّ فَاَنْتَ مِنْ اِخْوَانِ الشَّيَاطِينِ

بحارالانوار/١٠٣/٢٢١

The Holy Prophet *(p.b.u.h.)* said: " Marry, otherwise you will be (counted) among the Christian monks or the brothers of satans."

Biḥār-ul-Anwār, vol. 103, p. 221

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Marriage Is the Key to Divine Mercy & a Good Temper

۲۴۹- قَالَ رَسُولُ اللّٰهِ (ص) :

يُفْتَحُ اَبْوَابُ السَّمَاءِ بِالرَّحْمَةِ فِى اَرْبَعَةِ مَوَاضِعَ، عِنْدَ نُزُولِ الْمَطَرِ وَ عِنْدَ نَظَرِ الْوَلَدِ فِى وَجْهِ الْوَالِدَيْنِ وَ عِنْدَ فَتْحِ بَابِ الْكَعْبَةِ وَ عِنْدَ النِّكَاحِ

بحارالانوار/۱۰۳/۲۲۱

The Holy Prophet *(p.b.u.h.)* said: " The doors of Heaven to mercy will be opened in four situations: when it rains, when a child looks kindly at his parent's face, when the door of the Ka'bah is opened, and when marriage (occurs)."

Biḥār-ul-Anwār, vol. 103, p. 221

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۲۵۰- قَالَ رَسُولُ اللّٰهِ (ص) :

زَوِّجُوا اَيَامَاكُم فَاِنَّ اللّٰهَ يُحَسِّنُ لَهُمْ فِى اَخْلَاقِهِمْ وَ يُوَسِّعُ لَهُمْ فِى اَرْزَاقِهِمْ وَ يَزِيدُهُمْ فِى مُرُوَّاتِهِمْ

بحارالانوار/۱۰۳/۲۲۲

The Holy Prophet *(p.b.u.h.)* said: " Join your children in marriage (boys or girls) because, thereby, *Allah* renders their tempers good, adds to their sustenance, and increases their sense of honour."

Biḥār-ul-Anwār, vol. 103, p. 222

٢٥١- قَالَ رَسُولُ اللّٰهِ (ص) :

تَزَوَّجُوا وَ زَوِّجُوا اَلاٰ فَمِنْ حَظِّ اِمْرِئٍ مُسْلِمٍ اِنْفَاقُ قِيمَةِ اَيِّمَةٍ

الكافي/٥/٣٢٨

The Holy Prophet *(p.b.u.h.)* said: " Get married and give your daughters in marriage, because it is from the good fortune of any Muslim man that he gives his (matured) daughter (or sister) in marriage."

Al-Kāfī, vol. 5, p. 328

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٢٥٢- قَالَ رَسُولُ اللّٰهِ (ص) :

وَ مٰا مِنْ شَيْءٍ اَحَبَّ اِلَى اللّٰهِ عَزَّ وَ جَلَّ مِنْ بَيْتٍ يُعْمَرُ فِى الْاِسْلاٰمِ بِالنِّكٰاحِ، وَ مٰا مِنْ شَيْءٍ اَبْغَضَ اِلَى اللّٰهِ عَزَّ وَ جَلَّ مِنْ بَيْتٍ يَخْرَبُ فِى الْاِسْلاٰمِ بِالْفُرْقَةِ يَعْنِى الطَّلاٰقَ

الكافي/٥/٣٢٨

The Holy Prophet *(p.b.u.h.)* said: " There is nothing to *Allah*, Almighty and Glorious, more beloved than the house which is developed in Islam by marriage; and there is nothing to *Allah*, Almighty and Glorious, more abhorent than the house which is ruined in Islam by separation, viz, divorce."

Al-Kāfī, vol. 5, p. 328

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Hasten to Marry

٢٥٣- قٰالَ رَسُولُ اللّٰهِ (ص) :

اِنَّ الْاَبْكٰارَ بِمَنْزِلَةِ الثَّمَرِ عَلَى الشَّجَرِ اِذٰا اَدْرَكَ ثَمَرُهُ فَلَمْ يُجْتَنَ اَفْسَدَتْهُ الشَّمْسُ وَ نَثَرَتْهُ الرِّيٰاحُ وَ كَذٰلِكَ الْاَبْكٰارُ اِذٰا اَدْرَكْنَ مٰا يُدْرِكُ النِّسٰاءَ فَلَيْسَ لَهُنَّ دَوٰاءٌ اِلاَّ الْبُعُولَةُ وَ اِلاّٰ لَمْ يُؤْمَنْ عَلَيْهِنَّ الفَسٰادُ لِاَنَّهُنَّ بَشَرٌ

الكافي/٥/٣٣٧

The Holy Prophet *(p.b.u.h.)* said: " Verily, maidens are like fruits of a tree; when its fruits ripen and are not reaped, sunshine ruins them and the wind scatters them. Maidens are in the same situation. When they comprehend what the women perceive, there is no remedy for them save a husband. If they are not given in marriage, they will not be secured from corruption, because they are human beings, too. (They have the same human instincts and temperament as others)."

Al-Kāfī, vol. 5, p. 337

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٢٥٤- قٰالَ رَسُولُ اللّٰهِ (ص) :

مٰا مِنْ شٰابٍّ تَزَوَّجَ فِى حَدٰاثَةِ سِنِّهِ اِلاّٰ عَجَّ شَيْطٰانُهُ يٰا وَيْلَهُ، يٰا وَيْلَهُ عَصَمَ مِنِّى ثُلُثَىْ دِينِهِ

بحارالانوار/١٠٣/٢٢١

The Holy Prophet *(p.b.u.h.)* said: " Any young man who marries at the beginning of his youth, his Satan moans and intensively regrets that he has protected two-third of his Faith from Satan."

Biḥār-ul-Anwār, vol. 103, p. 221

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۲۵۵- قَالَ رَسُولُ اللّٰهِ (ص) :

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ

مستدرک وسائل الشیعه/۱۴/۱۵۳

The Holy Prophet *(p.b.u.h.)* said: " O' young people! if one of you who is capable of marrying, then do it, because it is good for your eyes (not to stare at women) and protects your privity part (to remain more pious)

Mustadrak Wasā'il-ush-Shī'h, vol. 14, p. 153

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۲۵۶- قَالَ رَسُولُ اللّٰهِ (ص) :

إِنَّهُ نَهىٰ عَنِ التَّبَتُّلِ وَ نَهَى النِّسَاءَ أَنْ يَتَبَتَّلْنَ وَ يَقْطَعْنَ أَنْفُسَهُنَّ مِنَ الأَزْوَاجِ

مستدرک وسائل الشیعه/۱۴/۲۴۸

The Holy Prophet *(p.b.u.h.)* forbade the life of celibacy, and prohibited women from living in chastity and allowing their selves to remain unmarried."

Mustadrak Wasā'il-ush-Shī'h, vol. 14, p. 248

Intercession and Help in Lawful Marriage

٢٥٧- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ عَمِلَ فِى تَزْوِيجِ حَلاٰلٍ حَتّٰى يَجْمَعَ اللّٰهُ بَيْنَهُمـا زَوَّجَهُ اللّٰهُ مِنَ الْحُورِ الْعِينِ وَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ خَطاٰهَا وَ كَلِمَةٍ تَكَلَّمَ بِهـا عِبٰادَةُ سَنَةٍ

بحارالانوار/١٠٣/٢٢١

The Holy Prophet *(p.b.u.h.)* said: " He who struggles to join two Muslim believers in lawful marriage that they marry under the divine law, *Allah* will give him in marriage from the black-eyed houri (damsels in Heaven), and there will be for him the reward of one year of worshipping for every step he takes or word he speaks."

Biḥār-ul-Anwār, vol. 103, p. 221

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٢٥٨- قَالَ الْاِمٰامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اَفْضَلُ الشَّفَاعٰاتِ اَنْ تَشْفَـعَ بَيْنَ اِثْنَيْـنِ فِى نِكٰاحٍ حَتّٰى يَجْمَـعَ اللّٰهُ بَيْنَهُمٰا

التهذيب/٧/٤١٥ و الكافي/٥/٣٣١

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The best mediations is it that you intercede between two persons for lawful marriage so that they both marry under the law of *Allah*."

Al-Tahthīb, vol. 7, p. 415 & Al-Kāfī, vol. 5, p. 331

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٢٥٩- قَالَ الْإِمَامُ الْكَاظِمُ (ع) :

ثَلاثَةٌ يَسْتَظِلُّونَ بِظِلِّ عَرْشِ اللّٰهِ يَوْمَ لاظِلَّ اِلاّٰظِلُّهُ رَجُلٌ زَوَّجَ اَخاهُ الْمُسْلِمَ اَوْ اَخْدَمَهُ اَوْ كَتَمَ لَهُ سِرًّا

بحارالانوار/٧٤/٣٥٦

Imam-ul-Kāẓim *(a.s.)* said: " On the Judgement Day, the Day in which there is no shade except the shade of *Allah's* Mercy, three varieties will avail of the shade of *Allah's* Ark: the man who caused the marriage of his Muslim brother, or he who served him, or the one who concealed his secrets for his sake."

Biḥār-ul-Anwār, vol. 74, p. 356

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٢٦٠- قَالَ الْإِمَامُ الصّادِقُ (ع) :

مَنْ زَوَّجَ عَزَباً كانَ مِمَّنْ يَنْظُرُ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيامَةِ

التهذيب/٧/٤٠٤

Imam Sādiq *(a.s.)* said: " He who unites an unmarried person in wedlock will be of those on whom *Allah* will look at (mercifully) on the Resurrection Day."

Al-Tahthīb, vol. 7, p. 404

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٢٦١- قَالَ الْإِمَامُ الْكَاظِمُ (ع) :

اِنَّ لِلّٰهِ ظِلاً تَحْتَ يَدِهِ يَوْمَ الْقِيامَةِ لا يَسْتَظِلُّ تَحْتَهُ اِلاّٰ نَبِيٌّ اَوْ

وَصِيُّ نَبِيٍّ اَوْ مؤْمِنٌ اَعْتَقَ عَبْدًا مُؤْمِنًا اَوْ مُؤْمِنٌ قَضٰى مَغْرَمَ مُؤْمِنٍ اَوْ مُؤْمِنٌ كَفَّ اَيْمَةَ مُؤْمِنٍ

بحارالانوار/۷۴/۳۵۶

Imam-ul-Kāẓim *(a.s.)* said: " On the Reckoning Day, there has *Allah* a special shade of Mercy to spread under which none will reside except the prophets, or their vicegerents, or a believer who frees a believing slave, or a believer who pays the debt of another believing one, or a believer who unites in wedlock a believing unmarried one."

Biḥār-ul-Anwār, vol. 74, p. 356

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۲۶۲- قٰالَ رَسُولُ اللّٰهِ (ص) :

وَ مَنْ عَمِلَ فِی تَزْوِیجِ بَیْنَ مُؤْمِنَیْنِ حَتّٰی یَجْمَعَ بَیْنَهُمٰا زَوَّجَهُ اللّٰهُ عَزَّوَجَلَّ اَلْفَ اِمْرَاَةٍ مِنَ الْحُورِ الْعِینِ کُلَّ اِمْرَأَةٍ فِی قَصْرٍ مِنْ دُرٍّ وَ یٰاقُوتٍ

وسائل الشیعه/۲۰/۴۶

The Holy Prophet *(p.b.u.h.)* said: " He who tries to join two Muslim believers in lawful marriage so that they marry under the divine law, *Allah* will join one thousand Huries (damsels of Heaven with black large eyes) in marriage with him each of whom will be in a castle from pearls and rubies."

Wasā'il-ush-Shī'h, vol. 20, p. 46

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Wife and Her Dower

٢٦٣- قٰالَ رَسُولُ اللّٰهِ (ص) :

شُومُ الْمَرْأَةِ غَلاٰءُ مَهْرِهٰا وَ سُوءُ خُلْقِهٰا

بحارالانوار/٥٨/٣٢١

The Holy Prophet *(p.b.u.h.)* said: " The bad omen of a woman is her expensive dower and her ill temper."

Biḥār-ul-Anwār, vol. 58, p. 321

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٢٦٤- قٰالَ الْإِمٰامُ اَبُو عَبْدِاللّٰهِ (ع) :

اَلسُّرٰاقُ ثَلاٰثَةٌ: مٰانِعُ الزَّكٰوةِ وَ مُسْتَحِلُّ مُهُورِ النِّسٰاءِ وَ كَذٰلِكَ مَنِ اسْتَدٰانَ وَلَمْ يَنْوِ قَضٰاءَهُ

بحارالانوار/٩٦/١٢

Imam Abū-'Abdullah said: " Thieves are of three divisions:

1. Those who hinder giving alms;
2. Those who consider the withholding of women's dower sum as lawful;
3. Those who take loans and have not decided to pay it back."

Biḥār-ul-Anwār, vol. 96, p. 12

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٢٦٥- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

اِنَّ مِنْ بَرِكَةِ الْمَرْأَةِ قِلَّةَ مَهْرِهَا وَ مِنْ شُومِهَا كَثْرَةَ مَهْرِهَا

من لا يحضره الفقيه/٣/٣٨٧

Imam Sādiq *(.a.s)* said: " Verily, one of the blessings of a woman is the inexpensiveness of her dower, while one of her bad omens is the heaviness of her dower."

Man-La-Yaḥḍuruhul-Faghīh, vol. 3, p. 387

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٢٦٦- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

لَا تُغَالُوا بِمُهُورِ النِّسَاءِ فَتَكُونَ عَدَاوَةً

وسائل الشيعه/٢١/٢٥٣

Imam Amir-ul-Mu'mineen *(a.s.)* said: " Do not make the women's dowers heavy, because it creates enmity."

Wasā'il-ush-Shī'h, vol. 21, p. 253

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٢٦٧- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

اَقْذَرُ الذُّنُوبِ ثَلَاثَةٌ: قَتْلُ الْبَهِيمَةِ وَ حَبْسُ مَهْرِ الْمَرْأَةِ وَ مَنْعُ الْاَجِيرِ اَجْرَهُ

بحارالانوار/٦٤/٢٦٨

Imam Sādiq *(.a.s)* said: " The worst sins are three: labouring animals as murder, restraining the dower of a woman, and withholding the wage of a worker."

Biḥār-ul-Anwār, vol. 64, p. 268

Dower: The Less the Better

٢٦٨- قَالَ رَسُولُ اللّٰهِ (ص) :

اَعْظَمُ النِّكَاحِ بَرَكَةً اَيْسَرُهُ مَؤُونَةً

كنزالعمال/١٦/٢٩٩

The Holy Prophet *(p.b.u.h.)* said: " The blessing of that marriage is greater that its expenditure is easier."

Kanz-ul-'Ummāl, vol. 16, p. 299

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٢٦٩- قَالَ رَسُولُ اللّٰهِ (ص) :

اَفْضَلُ نِسَاءِ اُمَّتِى اَصْبَحُهُنَّ وَجْهًا وَ اَقَلُّهُنَّ مَهْرًا

بحارالانوار/١٠٣/٢٣٦

The Holy Prophet *(p.b.u.h.)* said: " The excellent women of my Ummah are those that the more their faces are beautiful the less are their dowers."

Biḥār-ul-Anwār, vol. 103, p. 236

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٢٧٠- قَالَ رَسُولُ اللّٰهِ (ص) :

تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ

كنزالعمال/١٦/٣٢١

The Holy Prophet *(p.b.u.h.)* said: " Marry even with an iron ring (as dower)."

Kanz-ul-'Ummāl, vol. 16, p. 321

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٢٧١- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ اَعْطىٰ فِى صَدٰاقٍ مِلأَ كَفِّهٖ سَوِيقًا اَوْ تَمْرًا فَقَدِ اسْتَحَلَّ

كنزالعمال/١٦/٣٢١

The Holy Prophet *(p.b.u.h.)* said: " He who gives as much as a handful of grains or dates as a dowry (with the acceptance of the partner), surely his marriage is lawful and correct."

Kanz-ul-'Ummāl, vol. 16, p. 321

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٢٧٢- قَالَ الْاِمٰامُ الصّٰادِقُ (ع) :

زَوَّجَ رَسُولُ اللّٰهِ (ص) عَلِيًّا فٰاطِمَةَ (ع) عَلىٰ دِرْعٍ حَطَمِيَّةٍ تُسٰاوِى ثَلاٰثِينَ دِرْهَماً

وسائل الشيعة/٢١/٢٥١

Imam Sādiq *(a.s.)* said: " The Holy Prophet *(p.b.u.h.)* gave Fatimah *(a.s.)* in marriage to Ali *(a.s.)* with (the dower of) an armor at the price of thirty Dirhams."

Wasā'il-ush-Shī'ah, vol. 21, p. 251

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Marriage with Regard to Faith and Honesty

٢٧٣- قَالَ رَسُولُ اللّٰهِ (ص) :

اِذَا جَاءَكُم مَنْ تَرْضَوْنَ خُلْقَهُ وَ دِينَهُ فَزَوِّجُوهُ، قَالَ قُلْتُ يَا رَسُولَ اللّٰهِ وَ اِنْ كَانَ دَنِيًّا فِي نَسَبِهِ، قَالَ: اِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ خُلْقَهُ وَ دِينَه فَزَوِّجُوهُ اِنَّكُمْ اِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْاَرْضِ وَ فَسَادٌ كَبِيرٌ

التهذيب/٧/٣٩٤

The Holy Prophet *(p.b.u.h.)* with no regard to the class of the one's generation, emphasized and said: "When someone refers to you for marriage and you approve contently, his manner and his religion, then unite with him in wedlock. If you do not do that, you have caused a grand pest and decadence on the earth."

Al-Tahthīb, vol. 7, p. 394

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٢٧٤- قَالَ الْاِمَامُ الْجَوَادُ (ع) :

مَنْ خَطَبَ اِلَيْكُمْ فَرَضِيتُم دِينَهُ وَ اَمَانَتَهُ (كَائِنًا مَنْ كَانَ) فَزَوِّجُوهُ

من لا يحضره الفقيه/٣/٣٩٣

Imam-al-Jawād *(a.s.)* wrote in a letter: " Whoever solicits you in marriage and you are convinced of his religion and

his honesty, then do unite with him in wedlock."

Al-Kāfī, vol. 5, p. 347 & Manlā-Yaḥḍuruh-ul-Faghīh, vol. 3, p. 393 & Al-Tahthīb, vol. 7, p. 394

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٢٧٥- جٰاءَ رَجُلٌ اِلَى الْاِمٰامِ الْحُسَيْنِ (ع) فَقٰالَ :

اِنَّ لِى اِبْنَةً فَمَنْ تَرىٰ اَنْ اُزَوِّجَهٰا لَهُ، قٰالَ: زَوِّجْهٰا مِمَّنْ يَتَّقِى اللّٰهَ عَزَّوَجَلَّ فَاِنْ اَحَبَّهٰا اَكْرَمَهٰا وَ اِنْ اَبْغَضَهٰا لَمْ يَظْلِمْهٰا

المستطرف/٢/٢١٨

Once a man told Imam Husayn *(a.s.)* that he had a daughter and asked whom he *(a.s.)* would advise him to give her to in marriage, and he said: " Give her in marriage to someone who (has Faith and) fears *Allah*, Almighty and Glorious, because he will love and respect her, and if he becomes angry with her, he will not hurt her."

Al-Mustaṭraf, vol. 2, p. 218

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٢٧٦- قٰالَ رَسُولُ اللّٰهِ (ص) :

مَنْ زَوَّجَ كَرِيمَتَهُ مِنْ فٰاسِقٍ فَقَد قَطَعَ رَحِمَهٰا

المحجة البيضاء/٣/٩٤

The Holy Prophet *(p.b.u.h.)* said: " He who gives his daughter in marriage to an ungodly man has indeed broken off her connection with her kindred."

Al-Muhajjt-ul-Bayḍā, vol. 3, p. 94

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Man's Intention in Marriage

٢٧٧- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ تَزَوَّجَ امْرَأَةً لاٰ يَتَزَوَّجُهـا اِلاّٰ لِجَمٰالِهٰا لَمْ يَرَفِيهـا مٰا يُحِـبُّ وَ مَنْ تَزَوَّجَهـا لِمٰالِهٰا لاٰ يَتَزَوَّجُهٰا اِلاّٰ لَهُ وَ كَلَـهُ اللّٰهُ اِلَيْهِ، فَعَلَيْكُـمْ بِذٰاتِ الدِّينِ

التهذيب/٧/٣٩٩

The Holy Prophet *(p.b.u.h.)* said: " He who marries a woman only for her beauty (regardless of her Faith), he will not see (gain) what he likes; and he who marries a woman only for her wealth, *Allah* will leave him with that wealth only. Therefore, it is to you that you look for a religious wife."

Al-Tahthīb, vol. 7, p. 399

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٢٧٨- قَالَ الْاِمٰامُ الصّٰادِقُ (ع) :

مَنْ تَزَوَّجَ امْرَأَةً يُرِيدُ مٰالَهٰا اَلْجَأَهُ اللّٰهُ اِلىٰ ذٰلِكَ الْمٰالِ

الكافي/٥/٣٣٣

Imam Sādiq *(a.s.)* said: " He who marries a woman for the hope of her wealth, *Allah* leaves him with only that wealth."

Al-Kāfī, vol. 5, p. 333

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٢٧٩- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ تَزَوَّجَ اِمْرَأَةً لِمَالِهَا وَ كَلَهُ اللّٰهُ اِلَيْهِ وَ مَنْ تَزَوَّجَهَا لِجَمَالِهَا رَأىٰ فِيهَا مَا يَكْرَهُ وَ مَنْ تَزَوَّجَهَا لِدِينِهَا جَمَعَ اللّٰهُ لَهُ ذٰلِكَ

التهذيب/٧/٣٩٩

The Holy Prophet *(p.b.u.h.)* said: " He who marries a woman for her wealth, *Allah* will leave him only with that; and he who marries a woman (only) for her beauty, he will see in her what he does not like; but he who marries a woman for her religion, *Allah* will gather those merits for him."

Al-Tahthīb, vol. 7, p. 399

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٢٨٠- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ تَزَوَّجَ اِمْرَأَةً لِجَمَالِهَا جَعَلَ اللّٰهُ جَمَالَهَا وَ بَالاً عَلَيْهِ

وسائل الشيعه/٢٠/٥٣

The Holy Prophet *(p.b.u.h.)* said: " He who marries a woman (only) for her beauty, *Allah* will assign the beauty of that woman as a harm and trouble for him."

Wasā'il-ush-Shī'ah, vol. 20, p. 53

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٢٨١- قَالَ الْاِمَامُ السَّجَّادُ (ع) :

مَنْ تَزَوَّجَ لِلّٰهِ عَزَّوَجَلَّ وَ لِصِلَةِ الرَّحِمِ تَوَجَّهَ اللّٰهُ بِتَاجِ الْمُلْكِ

وَالْكَرَامَةِ

من لا يحضره الفقيه/٣/٣٨٥

Imam Sajjād *(a.s.)* said: " He who marries for the sake of *Allah*, Almighty & Glorious, and for the union of kindred, *Allah* will grant him the crown of glory and honour."

Manlā-Yaḥḍuruh-ul-Faghīh, vol. 3, p. 385

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٢٨٢- قَالَ رَسُولُ اللّٰهِ (ص) :

لاٰ تَنْكِحِ الْمَرْأَةَ لِجَمٰالِهٰا فَلَعَلَّ جَمٰالَهٰا يُرْدِيهٰا وَ لاٰ لِمٰالِهٰا فَلَعَلَّ مالَها يُطْغِيهٰا وَانْكَحِ الْمَرْاةَ لِدِينِهٰا

المحجة البيضاء/٣/٨٥

The Holy Prophet *(p.b.u.h.)* said: " Do not marry a woman only for her beauty since her beauty may cause her impiety; nor for her wealth because her wealth may cause her disobedience; but marry a religious woman for her Faith."

Al-Muhajjt-ul-Bayḍā, vol. 3, p. 85

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Earning a Livelihood

٢٨٣- قَالَ رَسُولُ اللّٰهِ (ص) :

مَلْعُونٌ مَلْعُونٌ مَنْ يُضَيِّعُ مَنْ يَعُولُ

من لا يحضره الفقيه/٣/١٦٨

The Holy Prophet *(p.b.u.h.)* said: " He who is regardless of those whom he must feed, is cursed and again very much cursed."

Manlāyaḥzuruh-ul-Faghīh, vol. 3, p. 168

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٢٨٤- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ صَبَرَ عَلىٰ خُلْقِ امْرَأَةٍ سَيِّئَةِ الْخُلْقِ وَاحْتَسَبَ فِى ذٰلِكَ الْأَجْرَ اَعْطَاهُ اللّٰهُ ثَوٰابَ الشّٰاكِرِينَ

من لا يحضره الفقيه/٤/١٦

The Holy Prophet *(p.b.u.h.)* said: " Any man who is patient with the wife who is bad tempered, and seeks that patience from *Allah*, He bestows him the reward given to the thankful ones."

Manlāyaḥzuruh-ul-Faghīh, vol. 4, p. 16

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٢٨٥- قَالَ الْإِمَامُ الصّٰادِقُ (ع) :

اَلْكَادُّ عَلىٰ عِيٰالِهِ كَالْمُجٰاهِدِ فِى سَبِيلِ اللّٰهِ

الكافي/٥/٨٨ & من لا يحضره الفقيه/٣/١٦٨

Imam Sādiq *(a.s.)* said: " He who tolerates the task of earning money for (the comfort of) his wife, is like the one who fights in the way of *Allah*."

Manlāyaḥzuruh-ul-Faghīh, vol. 3, p. 168 & Al-Kāfī, vol. 5, p. 88

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٢٨٦- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

كَفىٰ بِالْمَرْءِ اِثْمًا اَنْ يُضَيِّعَ مَنْ يَعُولُ

من لا يحضره الفقيه/٣/١٦٨

Imam Sādiq *(a.s.)* said: " This (sin) is enough for a man that he leaves those dependant on him for sustenance without regard."

Manlāyaḥzuruh-ul-Faghīh, vol. 3, p. 168

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٢٨٧- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

مِنْ سَعٰادَةِ الْمَرْءِ اَنْ يَكُونَ الْقَيِّمَ عَلىٰ عِيٰالِهِ

من لا يحضره الفقيه/٣/١٦٨

Imam Sādiq *(a.s.)* said: " Happy is a man who is the administrator of his wife and children himself."

Manlāyaḥzuruh-ul-Faghīh, vol. 3, p. 168

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Wives and Good Treatment to Their Husbands

۲۸۸- قالَ اللّٰهُ تَعالیٰ :

وَ مِنْ آیاتِهِ اَنْ خَلَقَ لَکُمْ مِّنْ اَنْفُسِکُمْ اَزْوَاجًا لِّتَسْکُنُوْا اِلَیْهَا وَ جَعَلَ بَیْنَکُمْ مَّوَدَّةً وَ رَحْمَةً اِنَّ فِیْ ذٰلِکَ لَاٰیٰتٍ لِقَوْمٍ یَّتَفَکَّرُوْنَ

سورةالروم/۳۰/۲۱

Allah (s.w.t.) said: " And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect."

Surat-ur-Room, No. 30, Verse 21

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۲۸۹- : فِی بِحارِ الْاَنْوارِ عَنِ النَّبِیِّ (ص)

جاءَتِ امْرَأَةُ عُثْمانَ بنِ مَظْعُونٍ اِلیٰ بَیْتِ اُمِّ سَلَمَةَ فَقالَتْ لَها: لِمَ عَطَّلْتِ نَفْسَکِ مِنَ الطِّیبِ وَالصَّبْغِ وَالْخَضابِ وَ غَیْرِهِ؟ فَقالَتْ: لِأَنَّ عُثْمانَ بنَ مَظْعُونٍ زَوْجِي ما قَرَبَنِي مُذْ کَذا وَ کَذا، قالَتْ اُمُّ سَلَمَةَ: وَلِمَ ذا؟ قالَتْ: لِأَنَّهُ قَدْ حَرَّمَ عَلیٰ نَفْسِهِ النِّساءَ وَ تَرَهَّبَ، فَأَخْبَرَتْ اُمُّ سَلَمَةَ رَسُولَ اللّٰهِ (ص) بِذٰلِکَ وَ خَرَجَ اِلیٰ أَصْحابِهِ وَ قالَ:

اَتَرْغَبُونَ عَنِ النِّساءِ، اِنِّی اٰتِی النِّساءَ وَاُفْطِرُ بِالنَّهارِ وَ اَنامُ اللَّیلَ، فَمَنْ رَغِبَ عَنْ سُنَّتِی فَلَیْسَ مِنِّی

بحارالانوار/۹۳/۷۳

When the Holy Prophet *(p.b.u.h.)* received some information from 'Umm-us-Salamah about 'Uthmān-ibn-Maẓ'ūn, he set out towards his followers and, (addressing some of them), said: " Do you keep away from (your) wives? Surely, I go to women, I eat food during the day, and I sleep at night. So, he who turns away from my way of life is not of me."

Biḥār-ul-Anwār, vol. 93, p. 73

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٢٩٠- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

وَ مَنْ تَرَكَ التَّزْوِيجَ مَخَافَةَ الْعَيْلَةِ فَقَدْ أَسَاءَ الظَّنَّ بِاللّٰهِ عَزَّوَجَلَّ

من لا يحضره الفقيه/٣/٣٨٥

Imam Sādiq *(a.s.)* said: " He who abandons marriage for the fear of the expenses imposed on him, mistrusts *Allah*, Almighty and Glorious."

Man-La-Yaḥḍuruhul-Faghīh, vol. 3, p. 385

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٢٩١- عَنِ الْإِمَامِ الرِّضَا (ع) قَالَ: إِنَّ امْرَأَةً سَأَلَتْ أَبَا جَعْفَرٍ (ع) فَقَالَتْ: أَصْلَحَكَ اللّٰهُ إِنِّي مُتَبَتِّلَةٌ، فَقَالَ لَهَا: وَ مَا التَّبَتُّلُ عِنْدَكِ؟ قَالَتْ: لَا أُرِيدُ التَّزْوِيجَ أَبَداً، قَالَ: وَلِمَ؟ قَالَتْ: أَلْتَمِسُ فِي ذٰلِكَ الْفَضْلَ، فَقَالَ (ع):

اِنْصَرِفِي، فَلَوْ كَانَ فِي ذٰلِكَ فَضْلٌ لَكَانَتْ فَاطِمَةُ صَلَوَاتُ اللّٰهِ عَلَيْهَا أَحَقَّ بِهِ مِنْكِ، إِنَّهُ لَيْسَ أَحَدٌ يَسْبِقُهَا إِلَى الْفَضْلِ

بحارالانوار/١٠٣/٢١٩

It is narrated from Imam Riḍā *(a.s.)* that Imam Sādiq *(a.s.)*, in answer to a woman who wanted not to marry in order to gain a great virtue, said: " Do not do that, because if it was a virtue, Fātimah (May God bless her and give her peace) would be more competent than you, and, surely, there is none (of women) who can excel her in any virtue."

Biḥār-ul-Anwār, vol. 103, p. 219

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٢٩٢- عَنْ أَبِي عَبْدِ اللّٰهِ عَلَيْهِ السَّلاٰمُ قٰالَ: إِنَّ ثَلاٰثَ نِسْوَةٍ أَتَيْنَ رَسُولَ اللّٰهِ (ص) فَقٰالَتْ إِحْدٰاهُنَّ: إِنَّ زَوْجِي لاٰ يَأْكُلُ اللَّحْمَ، وَ قٰالَتِ الْأُخْرٰى: إِنَّ زَوْجِي لاٰ يَشَمُّ الطِّيبَ، وَ قٰالَتِ الْأُخْرٰى: إِنَّ زَوْجِي لاٰ يَقْرَبُ النِّسٰاءَ، فَخَرَجَ رَسُولُ اللّٰهِ (ص) يَجُرُّ رِدٰاءَهُ حَتّٰى صَعِدَ الْمِنْبَرَ فَحَمِدَ اللّٰهَ وَ أَثْنٰى عَلَيْهِ ثُمَّ قٰالَ (ص):

مٰا بٰالُ أَقْوٰامٍ مِنْ أَصْحٰابِي لاٰ يَأْكُلُونَ اللَّحْمَ، وَلاٰ يَشَمُّونَ الطِّيبَ وَ لاٰ يَأْتُونَ النِّسٰاءَ

الكافي/٥/٤٩٦

Imam Sādiq *(a.s.)* is narrated to have said that three women came to the Holy Prophet *(p.b.u.h.)* and said that their husbands avoided eating meat or using perfume or approaching their wives. Then, (protesting their behaviour), he *(p.b.u.h.)* hastened to come out and went up in the pulpit and, after praising *Allah*, said: " What has happened to some groups of my followers that they do not eat meat, do not utilize perfume, and avoid approaching their wives? "

Al-Kāfī, vol. 5, p. 496

٢٩٣- عَنِ الْإِمَامِ الصَّادِقِ (ع) قَالَ: جَاءَتْ اِمْرَأَةُ عُثْمَانَ بنِ مَظْعُونٍ اِلَى النَّبِيِّ (ص) فَقَالَتْ يَا رَسُولَ اللّٰهِ اِنَّ عُثْمَانَ يَصُومُ النَّهَارَ وَ يَقُومُ اللَّيْلَ فَخَرَجَ رَسُولُ اللّٰهِ (ص) مُغْضِبًا يَحْمِلُ نَعْلَيْهِ حَتّٰى جَاءَ اِلىٰ عُثْمَانَ فَوَجَدَهُ يُصَلِّي فَانْصَرَفَ عُثْمَانُ حِينَ رَاٰى رَسُولَ اللّٰهِ (ص) فَقَالَ لَهُ:

يَا عُثْمَانُ لَمْ يُرْسِلْنِي اللّٰهُ تَعَالىٰ بِالرَّهْبَانِيَّةِ وَلٰكِنْ بَعَثَنِي بِالْحَنِيفِيَّةِ السَّهْلَةِ السَّمْحَةِ، اَصُومُ وَ اُصَلِّي وَ اَلْمِسُ اَهْلِي فَمَنْ اَحَبَّ فِطْرَتِي فَلْيَسْتَنَّ بِسُنَّتِي وَ اِنَّ مِنْ سُنَّتِي اَلنِّكَاحَ

الكافي/٥/٤٩٤

Imam Sādiq *(a.s.)* said that when Uthmān-ibn-Maẓ'ūn's wife announced to the Prophet *(p.b.u.h.)* that her husband was always busy fasting and praying day and night without paying attention to his life and wife, the Prophet *(p.b.u.h.)* went unto his house and found him praying. When 'Uthmān finished his prayer, the Messenger of *Allah (p.b.u.h.)* said: " O' 'Uthmān, *Allah* has not sent me for monkery but appointed me for a fluent, easy religion (which protects the rights of the body and soul). I fast, keep up prayers, and associate with my family. Then, he who likes my way and my creed, must follow my way of life, my Sunnah; and, verily, marriage is of my Sunnah."

Al-Kāfī, vol. 5, p. 494

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Honour Your Wives

۲۹۴- قَالَ رَسُولُ اللّٰهِ (ص) :

وَيْلٌ لِامْرَأَةٍ اَغْضَبَتْ زَوْجَهَا وَ طُوبىٰ لِامْرَأَةٍ رَضِيَ عَنْهَا زَوْجُهَا

بحارالانوار/۸/۳۱۰

Imam Riḍā *(a.s.)* narrated from his fathers from Imam Amir-ul-Mu'mineen Ali *(a.s.)* from the Holy Prophet *(p.b.u.h.)* who said: " Woe to the woman who makes her husband angry, and happy is the woman whose husband is pleasantly contented with her."

Biḥār-ul-Anwār, vol. 8, p. 310

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۲۹۵- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ كَانَتْ لَهُ اِمْرَأَتَانِ فَلَم يَعْدِلْ بَيْنَهُمَا فِي الْقَسْمِ مِنْ نَفْسِهِ وَ مَالِهِ جَاءَ يَوْمَ الْقِيَامَةِ مَغْلُولاً مَائِلاً شِقُّهُ حَتّىٰ يَدْخُلَ النَّارَ

بحارالانوار/۷/۲۱۴

The Holy Prophet *(p.b.u.h.)* said: " He who has two wives and does not treat justly in dividing his self and his wealth between them, he will be raised on the Resurrection Day while he is chained in punishment and half of his body is not straight until he enters Hell."

Biḥār-ul-Anwār, vol. 7, p. 214

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۲۹۶- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

مَنِ اتَّخَذَ اِمْرَأَةً فَلْيُكْرِمْهَا، فَإِنَّمَا اِمْرَأَةُ اَحَدِكُمْ لُعْبَةٌ، فَمَنِ اتَّخَذَهَا فَلَا يُضَيِّعْهَا

بحارالانوار/۱۰۳/۲۲۴

Imam Baqir *(a.s.)* said: " He who takes a woman (marries) should certainly respect her, because the wife of anyone of you is a means of your pleasure, so the one who marries a woman should not spoil or disgrace her (by disregarding her respectable rights)."

Biḥār-ul-Anwār, vol. 103, p. 224

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۲۹۷- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

فَدَارُوهُنَّ عَلَىٰ كُلِّ حَالٍ وَ اَحْسِنُوا لَهُنَّ الْمَقَالَ لَعَلَّهُنَّ يُحْسِنَّ الْفِعَالَ

بحارالانوار/۱۰۳/۲۲۳

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " In any condition conciliate the wives, and talk with them warmly and through kind words, thereby, they may change their actions into good ones."

Biḥār-ul-Anwār, vol. 103, p. 223

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۲۹۸- عَنْ مُوسَى بْنِ جَعْفَرٍ، عَنْ آبَائِهِ (ع) قَالَ: قَالَ رَسُولُ اللّٰهِ (ص) :

كُلَّمَا اِزْدَادَ الْعَبْدُ اِيمَاناً اِزْدَادَ حُبًّا لِلنِّسَاءِ

بحارالانوار/۱۰۳/۲۲۸

Imam Musa-ibn-Ja'far *(a.s.)* narrated from his father *(a.s.)* from the Holy Prophet *(p.b.u.h.)* who said: " However much the Faith of a man increases, his regard for women increases."

Biḥār-ul-Anwār, vol. 103, p. 228

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٢٩٩- قَالَ رَسُولُ اللّٰهِ (ص) :

حُبِّبَ اِلَیَّ مِنَ الدُّنْیا ثَلاثٌ: اَلنِّساءُ وَالطِّیبُ، وَ قُرَّةُ عَیْنِی فِی الصَّلٰوةِ

بحارالانوار/٧٦/١٤١ & الخصال/١/١٨٣

The Holy Prophet *(p.b.u.h.)* said: " From the things of the world, I regard women and perfume highly, but prayer is the light of my eyes, (the love and worship of *Allah*)."

Al-khisāl, vol. 1, p. 183 & Biḥār-ul-Anwār, vol. 76, p. 141

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٢٩٩(ب) قَالَ الْاِمامُ اَمیرُالْمُؤْمِنینَ عَلِیٌّ (ع) :

شَرُّ النّاسِ اَلْمُضَیِّقُ عَلیٰ اَهْلِهِ

نورالابصار شبلنجی

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The worst man is he who restricts his household."

Nūr-ul-Abṣār Shablanjy

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Wife & Pleasing Her Husband

٣٠٠- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

لَا شَفِيعَ لِلْمَرْأَةِ اَنْجَحُ عِنْدَ رَبِّهَا مِنْ رِضَا زَوْجِهَا

بحارالانوار/٨١/٣٤٥

Imam Bāqir *(a.s.)* said: " No intercessor for a woman, on the Reckoning Day, is more effective with *Allah* than the consent of her husband."

Biḥār-ul-Anwār, vol. 81, p. 345

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٣٠١- رَوٰى أَبُو الْحَسَنِ الرِّضَا (ع) عَنْ اَمِيرِالْمُؤْمِنِينَ عَلِيٍّ (ع) قَالَ :

خَيْرُ نِسَائِكُمْ اَلْخَمْسُ قِيلَ يَا اَمِيرَ الْمُؤْمِنِينَ وَ مَا الْخَمْسُ قَالَ الْهَيِّنَةُ اللَّيِّنَةُ الْمُوَاتِيَةُ الَّتِي اِذَا غَضِبَ زَوْجُهَا لَمْ تَكْتَحِلْ بِغُمْضٍ حَتّٰى يَرْضٰى وَ اِذَا غَابَ عَنْهَا زَوْجُهَا حَفِظَتْهُ فِي غَيْبَتِهِ فَتِلْكَ عَامِلٌ مِنْ عُمّٰالِ اللّٰهِ وَ عَامِلُ اللّٰهِ لَا يَخِيبُ

الكافي/٥/٣٢٤

Imam Abi-l-Hassan-ir-Riḍā *(a.s.)* narrates from Imam Amir-ul-Mu'mineen Ali *(a.s.)* who said: " The best women among you are those who have five qualities."

Amir-ul-Mu'mineen *(a.s.)* was requested what those five were when he said:

1. She is easy-going, obedient, humble, and economical to her husband.

2. She is good tempered to him.

3. She is cooperative and helpful to him in difficulties.

4. Whenever her husband is angry or depressed, she does not rest until she finds him happy and pleased.

5. When her husband is absent from her, she protects his belongings in his absence.

Such a woman is an agent of the agents of *Allah*, and the agent of *Allah* will not be disappointed, (she gains her correct hopes)."

Al-Kāfī, vol. 5, p. 324

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٣٠٢- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

اَيُّمَا اِمْرَأَةٍ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاخِطٌ فِى حَقٍّ لَمْ تُقْبَلْ مِنْهَا صَلٰوةٌ حَتّٰى يَرْضٰى عَنْهَا

الكافي/٥/٥٠٧

Imam Sādiq *(a.s.)* said: " Any woman who spends the night while her husband is rightfully angry with her, her prayer is not accepted from her until he becomes pleased with her."

Al-Kāfī, vol. 5, p. 507

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٣٠٣- قَالَ رَسُولُ اللّٰهِ (ص) :

حَقُّ الرَّجُلِ عَلَى الْمَرْأَةِ، إِنَارَةُ السِّرَاجِ وَ اِصْلَاحُ الطَّعَامِ وَ اَنْ تَسْتَقْبِلَهُ عِنْدَ بَابِ بَيْتِهَا فَتَرَحَّبَ بِهِ وَ أَنْ لَا تَمْنَعَهُ نَفْسَهَا اِلَّا مِنْ عِلَّةٍ

مكارم الاخلاق/٢/٢٤٦

The Holy Prophet *(p.b.u.h.)* said: " The right of a man upon (his) wife is: lighting the light, preparing food, receiving him at the threshold of the door of the house with pleasant conversation, and avoid refusing to offer herself to him except for the time there is an excuse."

Makārim-ul-Akhlāgh, vol. 2, p. 246

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٣٠٤- قَالَ رَسُولُ اللّٰهِ (ص) :

لَا تُؤَدِّی الْمَرْأَةُ حَقَّ اللّٰهِ عَزَّ وَ جَلَّ حَتّٰی تُؤَدِّیَ حَقَّ زَوْجِهَا

مستدرک الوسائل/١٤/٢٥٧

The Holy Prophet *(p.b.u.h.)* said: " A woman has not performed the right of *Allah*, Almighty and Glorious unless she performs the right of her husband."

Mustadrak-ul-Wasā'il-ush-Shī'ah, vol. 14, p. 257

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٣٠٥- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

جَاءَتِ امْرَأَةٌ اِلَی النَّبِیِّ (ص) فَقَالَتْ یَا رَسُولَ اللّٰهِ مَا حَقُّ الزَّوْجِ عَلَی الْمَرْأَةِ؟ فَقَالَ: اَنْ تُطِیعَهُ وَلَا تَعْصِیَهُ

وسائل الشیعة/١٠/٥٢٧

Imam Baqir *(a.s.)* said: " Once a woman came to the Prophet *(p.b.u.h.)* and said: ' O Messenger of *Allah*! what is the right of a husband upon his wife! ' Then, he answered her: ' That she obeys him and does not offend him! "

Wasā'il-ush-Shī'ah, vol. 10, p. 527

Admirable Qualities of Wives

٣٠٦- قَالَ رَسُولُ اللّٰهِ (ص) :

مٰا مِنِ امْرَأَةٍ تَسْقِى زَوْجَهٰا شَرْبَةً مِنْ مٰاءٍ إِلّٰا كٰانَ خَيْرًا لَهٰا مِنْ عِبٰادَةِ سَنَةٍ صِيٰامِ نَهٰارِهٰا وَ قِيٰامِ لَيْلِهٰا

وسائل الشيعه/٢٠/١٧٢

The Holy Prophet *(p.b.u.h.)* said: " There is no (believing) woman who gives her husband a glass of water but it will be rewarded her better than the worship of one year during which she fasts on days and keeps vigil during the nights."

Wasā'il-ush-Shī'ah, vol. 20, p. 172

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٣٠٧- قَالَ رَسُولُ اللّٰهِ (ص) :

... وَ عَلَيْهٰا اَنْ تَطِيبَ بِاَطْيَبِ طِيبِهٰا وَ تَلْبَسَ بِاَحْسَنِ ثِيٰابِهٰا وَ تَزَيَّنَ بِاَحْسَنِ زِينَتِهٰا وَ تَعْرِضَ نَفْسَهٰا عَلَيْهِ غُدْوَةً وَ عَشِيَّةً

الكافي/٥/٥٠٨

The Holy Prophet *(p.b.u.h.)* said: " It is to a woman to perfume herself with her best fragrances, wear her best clothes, and ornament herself with her best ornamentation in order to present herself available to her husband whether it is day or night."

Al-Kāfī, vol. 5, p. 508

٣٠٨- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

جِهَادُ الْمَرأَةِ حُسْنُ التَّبَعُّلِ

نهج البلاغه، الكلمات القصار/٤٩٤

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The Jihad (fighting in the way of *Allah*) of a woman is to afford pleasant company to her husband."

Nahjul-Balāqah, saying No. 494

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٣٠٩- عَنْ اَبِى جَعْفَرٍ (ع) قَالَ: قَالَ رَسُولُ اللّٰهِ (ص): قَالَ اللّٰهُ عَزَّ وَ جَلَّ اِذَا اَرَدْتُ اَنْ اَجْمَعَ لِلْمُسْلِمِ خَيْرَ الدُّنْيَا وَ الْاٰخِرَةِ، جَعَلْتُ لَهُ قَلْبًا خَاشِعًا، وَ لِسَانًا ذَاكِرًا، وَ جَسَدًا عَلَى الْبَلاٰءِ صَابِرًا، وَ زَوْجَةً مُؤْمِنَةً تَسُرُّهُ اِذَا نَظَرَ اِلَيْهَا وَ تَحْفَظُهُ اِذَا غَابَ عَنْهَا فِى نَفْسِهَا وَ مَالِهِ

الكافي/٥/٣٢٧

The Holy Prophet *(p.b.u.h.)* said: " *Allah*, Almighty and Glorious, has said: ' Had I willed to gather the good of this world and the next for a Muslim believer, I would set for the one a humble heart, a thankful tongue, and a body patient in afflictions. (To a man I would give) a pious wife whom when he looks at he is delighted and who (she) protects herself and his properties for him when he is away from her."

Usūl-i-Kāfi, vol. 5, p. 327

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٣١٠- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

مَلْعُونَةٌ مَلْعُونَةٌ اِمْرَأَةٌ تُؤْذِى زَوْجَهَا وَ تَغُمُّهُ وَ سَعِيدَةٌ سَعِيدَةٌ اِمْرَأَةٌ تُكْرِمُ زَوجَهَا وَلَا تُؤْذِيْهِ وَ تُطِيعُهُ فِى جَمِيعِ اَحْوَالِهِ

بحارالانوار/١٠٣/٢٥٢

Imam Sādiq *(.a.s)* said: " Intensively is Cursed (by *Allah*) the woman who hurts her husband and makes him grievous, but intensively is prosperous the woman who respects her husband and does not hurt him while she does obey him in all conditions."

Biḥār-ul-Anwār, vol. 103, p. 252

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٣١١- قَالَ رَسُولُ اللّٰهِ (ص) :

اِنَّ مِنْ خَيْرِ نِسَائِكُمْ اَلْوَلُودَ الْوَدُودَ اَلسَّتِيرَةَ الْعَفِيفَةَ اَلْعَزِيزَةَ فِى اَهْلِهَا اَلذَّلِيلَةَ مَعَ بَعْلِهَا اَلْمُتَبَرِّجَةَ مِنْ زَوْجِهَا اَلْحَصَانَ عَنْ غَيْرِهِ الَّتِى تَسْمَعُ قَوْلَهُ وَ تُطِيعُ اَمْرَهُ وَ اِذَا خَلَابِهَا بَذَلَتْ لَهُ مَا أَرَادَ مِنْهَا، وَلَمْ تَبَذَّلْ كَتَبَذُّلِ الرَّجُلِ

ترجمه من لا يحضره الفقيه/٥/١٨/٤٣٦٧ و بحارالانوار/١٠٣/٢٣٥

The Holy Prophet *(p.b.u.h.)* said: " Verily your best woman is she who is fertile, affectionate, keeps secrets, and is pious. She obeys her husband and is honourably dear among her kinsmen. When she is with her husband, she reveals her ornaments but conceals it from anyone other than him. She hearkens to his speech and obeys his

commands. When she is in private, she dresses herself beautifully and is eager to offer him generously whatever he wants from her. She is usually ornamented (for him) and is not plain as men are."

Biḥār-ul-Anwār, vol. 103, p. 235

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٣١٢- قَالَ رَسُولُ اللّٰهِ (ص) :

مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ اَلزَّوْجَةُ الصَّالِحَةُ وَالْمَسْكَنُ الْوَاسِعُ وَالْمَرْكَبُ الْهَنِيءُ وَالْوَلَدُ الصَّالِحُ

بحارالانوار/١٠٤/٩٨

The Holy Prophet *(p.b.u.h.)* said: " From the prosperity of a Muslim man is that he has a pious wife, a large (comfortable) house, a pleasant mount, and a righteous child."

Biḥār-ul-Anwār, vol. 104, p. 98

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٣١٣- قَالَ رَسُولُ اللّٰهِ (ص) :

جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعُّلِ وَ اَعْظَمُ النَّاسِ حَقّاً عَلَيْهَا زَوْجُهَا

بحارالانوار/١٠٣/٢٥٦

The Holy Prophet *(p.b.u.h.)* said: " The Jihad (fighting in the way of *Allah*) of a woman is to afford pleasant company to her husband and the right of her husband over her is the greatest right of all people over her."

Biḥār-ul-Anwār, vol. 103, p. 256

Divorce and Its Effects

۳۱۴- قَالَ اللّٰهُ تَعَالیٰ :

وَ اِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ وَلَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا وَ مَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوْا اٰيٰتِ اللّٰهِ هُزُوًا وَّاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَ مَا اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ وَالْحِكْمَةِ يَعِظُكُمْ بِهٖ وَاتَّقُوا اللّٰهَ وَ اعْلَمُوْا اَنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِيْمٌ

سوره بقره/۲/۲۳۱

Allah (s.w.t.) said: " And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits; and whoever does this, he indeed is unjust to his own soul; and do not take *Allah's* communications for a mockery, and remember the favor of *Allah* upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) *Allah*, and know that *Allah* is the Knower of all things."

Sura Al-Baqarah, No. 2, Verse 231

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۳۱۵- قَالَ رَسُولُ اللّٰهِ (ص) :

تَزَوَّجُوا وَلَا تُطَلِّقُوا فَاِنَّ الطَّلَاقَ يَهْتَزُّ مِنْهُ الْعَرْشُ

وسائل الشیعه/۲۲/۹

The Holy Prophet *(p.b.u.h.)* said: " Marry and do not divorce because the Ark of heaven quakes from divorce."

Wasā'il-ush-Shī'ah, vol. 22, p. 9

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٣١٦- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

إِنَّ اللّٰهَ عَزَّ وَ جَلَّ يُحِبُّ الْبَيْتَ الَّذِى فِيهِ الْعُرْسُ وَ يُبْغِضُ الْبَيْتَ الَّذِى فِيهِ الطَّلاٰقُ وَ مٰا مِنْ شَىْءٍ اَبْغَضَ اِلَى اللّٰهِ عَزَّوَجَلَّ مِنَ الطَّلاٰقِ

الكافي/٦/٥٤

Imam Sādiq *(a.s.)* said: " *Allah*, Almighty and Glorious, is pleased with the house wherein marriage takes place and is displeased with the house wherein divorce is found, and there is nothing with *Allah* more hateful than divorce."

Al-Kāfī, vol. 6, p. 54

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٣١٧- قَالَ رَسُولُ اللّٰهِ (ص) :

إِنَّ اللّٰهَ عَزَّ وَ جَلَّ يُبْغِضُ اَوْ يَلْعَنُ كُلَّ ذَوّٰاقٍ مِنَ الرِّجٰالِ وَ كُلَّ ذَوّٰاقَةٍ مِنَ النِّسٰاءِ

الكافي/٦/٥٤

The Holy Prophet *(p.b.u.h.)* said: " Certainly, *Allah*, Almighty and Glorious, dislikes or curses any man or woman whose intention of divorce or marriage is merely tasting the pleasure of it."

The Holy Prophet *(p.b.u.h.)* repeated this statement three times to emphasize that any man who divorces his wife for a new marriage and tasting the pleasure of the new wed, as well as if any woman who demands her divorce for the same purpose and marries another man, is involved in the curse of *Allah*."

Al-Kāfī, vol. 6, p. 54

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٣١٨- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ سَلِمَ مِنْ نِسٰاءِ اُمَّتِی مِنْ اَرْبَعِ خِصٰالٍ فَلَهَا الْجَنَّةُ اِذٰا حَفِظَتْ مٰا بَيْنَ رِجْلَيْهَا وَ اَطٰاعَتْ زَوْجَهٰا وَصَلَّتْ خَمْسَهَا وَ صٰامَتْ شَهْرَهٰا

بحارالانوار/١٠٤/١٠٧

The Holy Prophet *(p.b.u.h.)* said: " The lady from the women of my Ummah who safely observe is four traits deserves Heaven: if she protects her piety, obeys her husband, establishes her five cardinal prayers, and fasts in the month of Ramaḍān."

Biḥār-ul-Anwār, vol. 104, p. 107

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Lowering the Gaze and Guarding the Modesty

٣١٩- قَالَ اللّٰهُ تَعَالٰى :

قُلْ لِلْمُؤْمِنِيْنَ يَغُضُّوا مِنْ اَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ ذٰلِكَ اَزْكٰى لَهُمْ اِنَّ اللّٰهَ خَبِيرٌ بِمَا يَصْنَعُونَ

سوره النّور الرقم ٢٤ الآيه ٣٠

Allah (s.w.t.) said: " Tell the believing men to cast down their looks and guard their private parts, that is purer for them, surely *Allah* is well acquainted with what they do."

Sura An-Nūr, No. 24, verse 30

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٣٢٠- قَالَ الْاِمَامُ الصَّادِقُ (ع) :

اَلنَّظَرُ سَهْمٌ مِنْ سِهَامِ اِبْلِيسَ مَسْمُومٌ مَنْ تَرَكَهَا لِلّٰهِ عَزَّ وَ جَلَّ لَا لِغَيْرِهِ اَعْقَبَهُ اللّٰهُ اِيمَانًا يَجِدُ طَعْمَهُ

من لا يحضره الفقيه/٤/١٨

Imam Sādiq *(a.s.)* said: " An unlawful look (at nā-mahram) is an arrow from the arrows of Satan which is poisonous. He who abandons it for the sake of *Allah*, Almighty and Glorious, and not for something else, consequently, *Allah* will give him a Faith that he finds its pleasure (in his self)."

Man-La-Yaḥḍuruhul-Faghīh, vol. 4, p. 18

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٣٢١- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

فَزِنَى الْعَيْنَيْنِ اَلنَّظَرُ، وَزِنَى الْفَمِ اَلْقُبْلَةُ، وَزِنَى الْيَدَيْنِ اَللَّمْسُ صَدَّقَ الْفَرْجُ ذَلِکَ أَمْ كَذَّبَ

الكافي/٥/٥٥٩

Imam Sādiq *(a.s.)* said: " The fornication of the eyes is the intercourse of unlawful (lustful) looks, the fornication of the lips is a forbidden kiss (of nā-mahram), and the fornication of the hands is touching (hands or other limbs of a nā-mahram), whether the response of the genital affirm it or disaffirms it ."

Al-Kāfī, vol. 5, p. 559

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٣٢٢- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

لَعَنَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ رَجُلاً يَنْظُرُ إِلىٰ فَرْجِ اِمْرَأَةٍ لاٰ تَحِلُّ لَهُ، وَ رَجُلاً خَانَ اَخَاهُ فِي اِمْرَأَتِهِ، وَ رَجُلاً يَحْتَاجُ النَّاسُ إِلىٰ نَفْعِهِ فَسَأَلَهُمُ الرِّشْوَةَ

الكافي/٥/٥٥٩

Imam Bāqir *(a.s.)* said: " The Holy Prophet *(p.b.u.h.)* cursed the man who looks at the private part of a woman who is not lawful to him, and also the man proves treacherous to his religious brother's wife, and also the man that people need his help (because of his position) but he asks for a bribe from them."

Al-Kāfī, vol. 5, p. 559

Women and Ornamentation

٣٢٣- قٰالَ رَسُولُ اللّٰهِ (ص) :

قَوْلُ الرَّجُلِ لِلْمَرأَةِ اِنّي اُحِبُّكِ لاٰ يَذْهَبُ مِنْ قَلْبِهٰا اَبَداً

وسائل الشيعة/١٤/١٠

The Holy Prqphet *(p.b.u.h.)* said: " A man's word telling his wife: ' I love you ' never will quit her heart."

Wasā'il-ush-Shī'ah, vol. 14, p. 10

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٣٢٤- سُئِلَ الْاِمٰامُ الْبٰاقِرُ (ع) عَنِ الْقَرٰامِلِ الَّتِي تَضَعُهٰا النِّسٰاءُ فِى رُؤُوسِهِنَّ يَصِلْنَهُ بِشُعُورِهِنَّ

فَقٰالَ: لاٰ بَأْسَ عَلَى الْمَرْأَةِ بِمٰا تَزَيَّنَتْ بِهِ لِزَوْجِهٰا

الكافي/٥/١١٩

Imam Bāqir *(a.s.)* said: " It does not matter what a women ornaments herself with for her husband."

Al-Kāfī, vol. 5, p. 119

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٣٢٥- قٰالَ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

نَهىٰ رَسُولُ اللّٰهِ (ص) أَنْ تَتَزَيَّنَ لِغَيْرِ زَوْجِهٰا فَاِنْ فَعَلَتْ كٰانَ حَقّاً عَلَى اللّٰهِ عَزَّ وَ جَلَّ اَنْ يُحْرِقَهٰا بِالنّٰارِ

من لا يحضره الفقيه/٤/٦

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said that the Prophet *(p.b.u.h.)* prohibited the ornamentation of a woman for someone else other than her husband, and said:

" Thus, if she does so, it is the right of *Allah*, Almighty and Glorious, to burn her in Hell." (Unless she repents.)

Manlā-Yaḥḍuruh-ul-Faghīh, vol. 4, p. 6

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٣٢٦- عَنْ اَبِی عَبْدِاللّٰهِ (ع) قٰالَ :

كُلُّ مَنْ اِشْتَدَّ لَنٰا حُبّاً اِشْتَدَّ لِلنِّسٰاءِ حُبّاً

وسائل الشيعة/١٤/١١

Imam Sādiq *(a.s.)* said: " Everyone who intensifies love for us (Ahlul-Bayt) intensifies love for his wife, too."

Wasā'il-ush-Shī'ah, vol. 14, p. 11

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٣٢٧- قٰالَ النَّبِیُّ (ص) :

خَيْرُ نِسٰائِكُمْ اَلْعَفِيفَةُ الْغَلِمَةُ

وسائل الشيعه/٢٠/٣٠

The Holy Prophet *(p.b.u.h.)* said: " The best of your women is the one who is pious and obeys her husband in lust and ornamentation (but is impenetrable for others)."

Wasā'il-ush-Shī'ah, vol. 20, p. 30

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Fornication and Its Harmful Effects

٣٢٨- قَالَ رَسُولُ اللّٰهِ (ص) :

مَكْتُوبٌ فِي التَّوْرَاةِ: أَنَا اللّٰهُ قَاتِلُ الْقَاتِلِينَ و مُفَقِّرُ الزَّانِينَ

الكافي/٥/٥٥٤

The Holy Prophet *(p.b.u.h.)* said: " It is written in the Turah: ' I am *Allah*, the killer of murderers and distractor of fornicators."

Al-Kāfī, vol. 5, p. 554

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٣٢٩- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

لِلزَّانِي سِتُّ خِصَالٍ: ثَلَاثٌ فِي الدُّنْيَا وَ ثَلَاثٌ فِي الْآخِرَةِ، أَمَّا الَّتِي فِي الدُّنْيَا فَيَذْهَبُ بِنُورِ الْوَجْهِ وَ يُورِثُ الْفَقْرَ وَ يُعَجِّلُ الْفَنَاءَ وَ أَمَّا الَّتِي فِي الْآخِرَةِ فَسَخَطُ الرَّبِّ وَ سُوءُ الْحِسَابِ وَالْخُلُودُ فِي النَّارِ

الكافي/٥/٥٤١

Imam Sādiq *(a.s.)* said: " There are six effects for a fornicator, three of which are in this world and the other three will be in the next world. Those that occur in this world are: taking the honour of the person and defaming the one; causing the one to become poor; and shortening the length of life, (i.e. hastening one's death). Then, those which will be in the Hereafter are: the wrath of *Allah*, graveness in Reckoning, and residing in Fire eternally."

Al-Kāfī, vol. 5, p. 541

٣٣٠- قَالَ رَسُولُ اللّٰهِ (ص) :

اَيُّهَا النَّاسُ لاٰ تَزْنُوا فَتَزْنِىَ نِساءُكُمْ، كَمٰا تَدِينُ تُدٰانُ

الكافي/٥/٥٥٤

The Holy Prophet *(p.b.u.h.)* said again from the Turah: " O' people, do not commit fornication because your wives will do the same, too. That which you sow, you will reap." (The same as you do will be done to you)

Al-Kāfī, vol. 5, p. 554

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٣٣١- قَالَ رَسُولُ اللّٰهِ (ص) :

وَ مَنِ الْتَزَمَ اِمْرأَةً حَرٰامًا قُرِنَ فِى سِلْسِلَةٍ مِنْ نٰارٍ مَعَ شَيْطٰانٍ فَيُقْذَ فٰانِ فِى النّٰارِ

من لا يحضره الفقيه/٤/١٤

The Holy Prophet *(p.b.u.h.)* said: " ...He who embraces a woman, who is unlawful (harām) to him, will be firely chained with Satan and both will be thrown into Hell."

Man lā Yahḍuruhul Faqīh, vol. 4, p. 14

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٣٣٢- قَالَ الْاِمٰامُ الصّٰادِقُ (ع) :

كُلُّ مٰا اَنْزَلَ بِهِ الرَّجُلُ مٰاءَهُ فِى هٰذٰا وَ شِبْهِهِ فَهُوَ زِنىٰ

الكافي/٥/٥٤١

Once, 'Ammār-ibn-Mūsā asked Imam Sādiq *(a.s.)* about

commiting sexual intercourse with beasts or masterbation by the hand or other limbs of one's ownself, and he *(a.s.)* replied: " Any form of these kinds and the like of them by which man pours forth his water, is (considered as) fornication (and it is unlawful)."

Al-Kāfī, vol. 5, p. 541

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٣٣٣- قَالَ رَسُولُ اللّٰهِ (ص) :

مَلْعُونٌ مَلْعُونٌ مَنْ نكَحَ بَهِيْمَةً ...

الكافي/٢/٢٧٠

The Holy Prophet *(p.b.u.h.)* said: " Cursed is he, cursed is he who copulates with beasts."

Al-Kāfī, vol. 2, p. 270

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٣٣٤- قَالَ رَسُولُ اللّٰهِ (ص) :

سِحٰاقُ النِّسٰاءِ بَيْنَهُنَّ زِنىٰ

كنزالعمال/٥/٣١٦

The Holy Prophet *(p.b.u.h.)* said: " Lesbianism between themselves is (the same as) fornication."

Kanz-ul-'Ummal, vol. 5, p. 316

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Hygiene in Islam

٣٣٥- قَالَ رَسُولُ اللّٰهِ (ص) :

ثَلاٰثَةٌ يُحِبُّهَا اللّٰهُ: قِلَّةُ الْكَلاٰمِ وَ قِلَّةُ الْمَنـاٰمِ وَ قِلَّةُ الطَّعاٰمِ، ثَلاٰثَةٌ يُبْغِضُهَا اللّٰهُ: كَثْرَةُ الْكَلاٰمِ وَ كَثْرَةُ الْمَنـاٰمِ وَ كَثْرَةُ الطَّعـاٰمِ

اثنی عشریه/٩٢

The Holy Prophet *(p.b.u.h.)* said: " There are three traits which *Allah* loves (in people): briefness in speech, short (length) of sleep, and small (portion) of food; while there are three traits which He dislikes (in them): loquaciousness, oversleeping, and overeating."

Ithnā'ashariyyah, p. 92

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٣٣٦- قَالَ رَسُولُ اللّٰهِ (ص) :

تَنَظَّفُواْ بِكُلِّ مَا اسْتَطَعْتُمْ، فَإِنَّ اللّٰـهَ تَعاٰلىٰ بَنَـى الْإِسـلاٰمَ عَلَـى النَّظاٰفَةِ، وَلَنْ يَدخُلَ الْجَنَّةَ اِلاّٰ كُلُّ نَظِيفٍ

كنزالعمّال/٢٦٠٠٢

The Holy Prophet *(p.b.u.h.)* said: " Try to be clean as much as you are able to. Verily, *Allah* has based the foundation of Islam on cleanliness; hence, never can a person enter Paradise but the clean ones."

Kanzul-'Ummāl, Tradition 26002

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٣٣٧- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اِدْمَانُ الشَّبَعِ يُورِثُ اَنْوَاعَ الْوَجَعِ

غررالحكم/٣٥٩

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Over-indulgence of food causes various kinds of diseases."

Qurar-ul-Ḥikam, p. 359

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٣٣٨- عَنِ الْحَسَنِ بْنِ جَهْمٍ قَالَ: قَالَ اَبُوالْحَسَنِ مُوسَى بْنُ جَعْفَرٍ(ع) :

خَمْسٌ مِنَ السُّنَنِ فِى الرَّاْسِ وَ خَمْسٌ فِى الْجَسَدِ: فَاَمَّا الَّتِى فِى الرَّاْسِ: فَالسِّوَاكُ، وَ اَخْذُ الشَّارِبِ، وَ فَرْقُ الشَّعْرِ، وَ الْمَضْمَضَةُ وَ الْاِسْتِنْشَاقُ، وَ اَمَّا الَّتِى فِى الْجَسَدِ، فَالْخِتَانُ، وَ حَلْقُ الْعَانَةِ، وَ نَتْفُ الْاِبطَيْنِ، وَ تَقْلِيمُ الْاَظْفَارِ، وَ الْاِسْتِنْجَاءُ

الخصال/١٢٥

Imam Musa-ibn-Ja'far, the seventh Imam, *(a.s.)* said: " There are five sunnah about the head and five others related to the body. The first five concerning the head, are: washing the mouth, trimming the moustache, combing the hair, and drawing up water through the mouth and nostrils.

The second five, concerning the body, are: circumcision, shaving the pubic hair, depilating the armpits, clipping the nails, and cleansing the privy parts (with water, tissue, cloth,

etc. , while water is preferable)."

Khiṣāl by Ṣadūq, p. 125

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٣٣٩- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) لِلْحَسَنِ (ع) :

اَلَا اُعَلِّمُكَ أَرْبَعَ خِصَالٍ تَسْتَغْنِي بِهَا عَنِ الطِّبِّ؟ قَالَ:بَلىٰ، قَالَ:

لَاتَجْلِسْ عَلَى الطَّعَامِ إِلَّا وَأَنْتَ جَائِعٌ وَلَاتَقُمْ عَنِ الطَّعَامِ إِلَّا وَ

أَنْتَ تَشْتَهِيهِ وَجَوِّدِ الْمَضْغَ وَإِذَا نِمْتَ فَاعْرَضْ نَفْسَكَ عَلَى

الْخَلَاءِ فَإِذَا اسْتَعْمَلْتَ هَذَا اِسْتَغْنَيْتَ عَنِ الطِّبِّ

وسائل الشيعه/٢٤/٢٤٥

Imam Amir-ul-Mu'mineen Ali *(a.s.)* told Imam Hassan *(a.s.)*: " Shall I teach you four traits by which you will be in no need of any medical treatment? "

" Yes," Imam Hassan answered. Then, Ali *(a.s.)* said:

" 1. Do not sit for food (in order to eat) unless you are hungry;

2. And, do not leave the (table of) food but you still have an appetite for it;

3. Chew (your food in your mouth) well;

4. And, when you want to go to bed, (primarily) go to the water-closet to ease nature.

If you take these in action, you will be in no need of any medical treatment."

Wasā'il-ush-Shī'ah, vol. 24, p. 245

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Business and Social Relationships

٣٤٠- قَالَ رَسُولُ اللّٰهِ (ص) :

أَيُّمَا رَجُلٍ اشْتَرىٰ طَعَاماً فَكَبَسَهُ اَرْبَعِينَ صَبَاحاً يُرِيدُ بِهِ غِلاءَ الْمُسْلِمِينَ ثُمَّ بَاعَهُ فَتَصَدَّقَ بِثَمَنِهِ لَمْ يَكُنْ كَفَّارَةً لِمَا صَنَعَ

بحارالانوار/١٠٣/٨٩

The Holy Prophet *(p.b.u.h.)* said: " He who purchases the food stuff which is a public necessity and stores it for forty days with the hope that its price will go up in the Muslim market, then, sells it and gives the entire sum as charity to the poor, it can not be the atonement for what he has done."

Biḥār-ul-Anwār, vol. 103, p. 89

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٣٤١- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَنِ اتَّجَرَ بِغَيْرِ فِقْهٍ فَقَدِ ارْتَطَمَ فِى الرِّبَا

بحارالانوار/١٠٣/٩٣

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " He who ventures transactions without observing the concerning Islamic rules, has surely run into usury," (while he is not aware of it).

Biḥār-ul-Anwār, vol. 103, p. 93

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٣٤٢- عَنْ اَمِيرِالْمُؤْمِنِينَ عَلِيٍّ (ع) قَالَ: قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ بَاعَ وَاشْتَرىٰ فَلْيَجْتَنِبْ خَمْسَ خِصَالٍ وَ اِلاّٰ فَلاٰ يَبِيعَنَّ وَ لاٰ يَشْتَرِيَنَّ: الرِّبٰا، وَالْحَلْفُ، وَ كِتْمَانُ الْعَيْبِ، وَالْمَدْحُ اِذٰا بَاعَ، وَالذَّمُّ اِذَا اشْتَرىٰ

الخصال/١/٢٨٦

Imam Amir-ul-Mu'mineen Ali *(a.s.)* narrates from the Messenger of *Allah* who said: " He who is in business and buys and sells things must avoid five traits, otherwise he should not buy or sell anything: usury, taking oath, concealing the faults or defects of the goods, praising it wrongly when selling it, and finding faults in it when buying it."

Al-Khiṣāl by Ṣadūq, vol. 1, p. 286

٣٤٣- قَالَ الْاِمَامُ الْبَاقِرُ (ع) :

مَنْ طَلَبَ الرِّزْقَ فِى الدُّنْيٰا اِسْتِعْفٰافًا عَنِ النّٰاسِ وَ تَوْسِيعًا عَلىٰ اَهْلِهِ وَ تَعَطُّفًا عَلىٰ جٰارِهِ لَقِىَ اللّٰهَ عَزَّوَجَلَّ يَوْمَ الْقِيٰامَةِ وَ وَجْهُهُ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ

الكافي/٥/٧٨

Imam Bāqir, the fifth Imam *(a.s.)* said: " He who seeks for sustenance in this world in order to be independent of people for his needs, to provide for his family members, and to stretch affection unto his neighbours, will meet *Allah*, Almighty and Glorious, on the Day of Judgement while his face will be as bright as the full moon."

Al-Kāfī, vol. 5, p. 78

Fraud in Bargain

٣٤٤- قَالَ النَّبِيُّ (ص) :

مَنْ بَاتَ وَ فِي قَلْبِهِ غِشٌّ لِأَخِيهِ الْمُسْلِمِ بَاتَ فِي سَخَطِ اللّٰهِ وَ أَصْبَحَ كَذٰلِكَ حَتّٰى يَتُوبَ

سفينة البحار/٢/٣١٨

The Holy Prophet *(p.b.u.h.)* said: " He who sleeps bearing deceit against his Muslim brother in his heart, has slept in the wrath of *Allah*, and remains in that case until he repents."

Safīnat-ul-Biḥār, vol. 2, p. 318

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٣٤٥- قَالَ النَّبِيُّ (ص) :

وَ مَنْ غَشَّ أَخَاهُ الْمُسْلِمَ نَزَعَ اللّٰهُ بَرَكَةَ رِزْقِهِ وَ أَفْسَدَ عَلَيْهِ مَعِيشَتَهُ وَ وَكَلَهُ إِلىٰ نَفْسِهِ

وسائل الشيعة/١٧/٢٨٣

The Holy Prophet *(p.b.u.h.)* said: " ...And he who deceives his Muslim brother, *Allah* takes away the abundancy of his sustenance and spoils his livelihood and leaves him to his ownself."

Wasā'il-ush-Shī'ah, vol. 17, p. 283

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٣٤٦- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

نَهَى النَّبِيُّ (ص) اَنْ يُشَابَ اللَّبَنُ بِالْمَاءِ لِلْبَيْعِ

التهذيب/٧/١٣

Imam Sādiq *(a.s.)* said:" The Holy Prophet *(p.b.u.h.)* prohibited that milk be mixed with water for sale."

At-Tahthīb, vol. 7, p. 13

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٣٤٧- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

لَيْسَ مِنَّا مَنْ غَشَّنَا

Imam Sādiq *(a.s.)* said: " Those who play imposture with us (Muslims in general) is not from us."

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٣٤٨- قَالَ النَّبِيُّ (ص) :

مَنْ غَشَّ مُسْلِمًا فِي شِرَاءٍ اَوْبَيْعٍ فَلَيْسَ مِنَّا وَ يُحْشَرُ يَوْمَ الْقِيَامَةِ مَعَ الْيَهُودِ لِاَنَّهُمْ اَغَشُّ الْخَلقِ لِلْمُسْلِمِينَ

بحارالانوار/١٠٣/٨٠

The Holy Prophet *(p.b.u.h.)* said: " The person who deceives a Muslim believer in buying or selling (things), is not of us, and, on the Resurrection Day, will be raised among the Jews, because they have been the most deceitful against Muslims."

Bihār-ul-Anwār, vol. 103, p. 80

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Lusts

٣٤٩- قَالَ رَسُولُ اللّٰهِ (ص) :

ثَلاٰثٌ اَخٰافُهُنَّ عَلىٰ اُمَّتِى مِنْ بَعْدِى: اَلضَّلاٰلَـةُ بَعْدَ الْمَعْرِفَـةِ وَ مَضَلاّٰتُ الْفِتَنِ وَ شَهْوَةُ الْبَطْنِ وَ الْفَرْجِ

الكافي/٢/٧٩

The Holy Prophet ***(p.b.u.h.)*** said: " After myself, I fear of three things for my Ummah: misguidance after knowledge, misleading temptations, and the lust of the stomach and the privity parts."

Al-Kāfī, vol. 2, p. 79

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٣٥٠- قَالَ الْإِمٰامُ الْبَاقِرُ (ع) :

مٰا مِنْ عِبٰادَةٍ اَفْضَلُ عِنْدَاللّٰهِ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ

الكافي/٢/٨٠

Imam Bāqir ***(a.s.)*** said: " No worship with *Allah* is worthier than the purity of one's stomach and privity part (from lust)."

Al-Kāfī, vol. 2, p. 80

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٣٥١- قَالَ رَسُولُ اللّٰهِ (ص) :

مَن عَرَضَتْ لَهُ فَاحِشَةٌ اَوْ شَهْوَةٌ فَاجْتَنَبَهَا مِنْ مَخَافَةِ اللّٰهِ عَزَّ وَ جَلَّ حَرَّمَ اللّٰهُ عَلَيْهِ النَّارَ وَ اٰمَنَهُ مِنَ الْفَزَعِ الْاَكْبَرِ...

مكارم الاخلاق/٤٢٩

The Holy Prophet *(p.b.u.h.)* said: " The person for whom lust and vice is readily available but he avoids them for the fear of *Allah*, Almighty and Glorious, He will bar the Fire for him and ensure him against the Great Fear. ..."

Makārim-ul-Akhlāgh

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٣٥٢- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ وُقِيَ شَرَّ قَبْقَبِهِ وَ ذَبْذَبِهِ وَ لَقْلَقِهِ فَقَدْ وُقِيَ

المحجة البيضاء

The holy Prophet *(p.b.u.h.)* said: " He who is guarded against the vices of his stomach, tongue, and privy parts, is surely safeguarded from all sins."

Al-Muhajjt-ul-Bayḍa,

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٣٥٣- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اُذْكُرُوا انْقِطَاعَ اللَّذَّاتِ وَ بَقَاءَ التَّبِعَاتِ

نهج البلاغه/٥٥٣

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Remember, (when committing sin), that pleasures are fleeting while the consequences remain."

Nahjul-Balāqah, p. 553

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٣٥٤- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ قَبَّلَ غُلاٰماً مِنْ شَهْوَةٍ اَلْجَمَهُ اللّٰهُ عَزَّ وَ جَلَّ بِلِجٰامٍ مِنْ نٰارٍ

الكافي/٥/٥٤٨

The Holy Prophet *(p.b.u.h.)* said: " He who kisses a lad lustily, *Allah*, Almighty and Glorious, will bridle him with a reign of Fire."

Al-Kāfī, vol. 5, p. 548

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٣٥٥- قَالَ الْإِمٰامُ الْبٰاقِرُ (ع) :

اَيُّ الْاِجتهادِ اَفْضَلُ مِن عِفَّةِ بَطْنٍ وَ فَرْجٍ

الكافي/٢/٧٩

Imam Bāqir *(a.s.)* said: " What a struggle is better than for the piety of stomach and privity parts."

Al-Kāfī, vol. 2, p. 79

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Worldly Possessions & Greedily Compiling Wealth

٣٥٦- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنِ اسْتَوىٰ يَوْماهُ فَهُوَ مَغْبُونٌ

بحارالانوار/٧١/١٧٣

The Holy Prophet *(p.b.u.h.)* said: " He whose two days (of life) are the same (making no spiritual progress) is at loss."

Bihār-ul-Anwār, vol. 71, p. 173

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٣٥٧- قَالَ الْإِمَامُ الْكَاظِمُ (ع) :

مَثَلُ الدُّنْيا مَثَلُ ماءِ الْبَحْرِ كُلَّما شَرِبَ مِنْهُ الْعَطْشانُ اِزْدادَ عَطَشًا حَتّىٰ يَقْتُلَهُ

بحارالانوار/٧٨/٣١١

The seventh Imam, Mūsa-ibn-Ja'far *(a.s.)*, said: " The likeness of this world is as the water of the sea. However much (water) a thirsty person drinks from it, his thirst increases so much so that the water kills him."

Bihār-ul-Anwār, vol. 78, p. 311

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٣٥٨- قَالَ الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ الْهَادِي (ع) :

اَلنَّاسُ فِي الدُّنْيَا بِالْأَمْوَالِ وَ فِي الْآخِرَةِ بِالْأَعْمَالِ

بحارالانوار/٧٨/٣٦٨

Imam Hādī, the tenth Imam, *(a.s.)* said: " People are respected in this world for possessing wealth and in the Hereafter for possessing righteous deeds."

Bihār-ul-Anwār, vol. 78, p. 368

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٣٥٩- قَالَ رَسُولُ اللّٰهِ (ص) :

هَلَاكُ نِسَاءِ أُمَّتِي فِي الْأَمْرَيْنِ الذَّهَبِ وَالثِّيَابِ الرِّقَاقِ وَ هَلَاكُ رِجَالِ أُمَّتِي فِي تَرْكِ الْعِلْمِ وَ جَمْعِ الْمَالِ

مجموعه ورام

The Holy Prophet *(p.b.u.h.)* said: " The destruction of my female followers is in two things: gold and immodest clothes; and the destruction of my male followers lies in abandoning knowledge and compiling wealth."

The Collection of Warām

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This Fleeting World, Its Attractiveness and Poison

٣٦٠- قَالَ رَسُولُ اللّٰهِ (ص) :

... اِذا حُمِلَ الْمَيِّتُ عَلىٰ نَعْشِهِ رَفْرَفَ رُوحُهُ فَوقَ النَّعْشِ وَ هُوَ يُنادِى: يا اَهْلِى وَ يا وُلْدِى لاٰ تَلْعَبَنَّ بِكُمُ الدُّنْيا كَما لَعِبَتْ بِى فَجَمَعْتُ الْمالَ مِنْ حِلِّهِ وَ غَيْرِ حِلِّهِ ثُمَّ خَلَّفْتُهُ لِغَيْرِى فَالْمَهْنَأُ لَهُ وَالتَّبِعَةُ عَلَىَّ فَاحْذَرُوا مِثْلَ ما حَلَّ بِى

بحارالانوار/٦/١٦١

The holy Prophet *(p.b.u.h.)* said: " At the moment when the coffin of a person is being lifted and carried, the concerning soul follows its corpse and regretfully calls: ' O' you my children and my relatives! Beware that the world does not cheat you as it did me. I gathered wealth regardless of it being lawful or unlawful and left all of it for others. Now I am left with its burden upon me while they enjoy the fruit of it; therefore, avoid that which is similar to what happened to me '."

Bihār-ul-Anwār, vol. 6, p. 161

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٣٦١- قَالَ الْاِمامُ اَميرُالْمُؤْمِنينَ عَلِىٌّ (ع) :

لَوْ رَأَى الْعَبْدُ اَجَلَهُ وَ سُرْعَتَهُ اِلَيْهِ لَاَبْغَضَ الْاَمَلَ وَ طَلَبَ الدُّنْيا

بحارالانوار/٧٣/١٦٦

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " If man perceived his death and its speed towards him, he would certainly detest the world and its hopes."

Bihār-ul-Anwār, vol. 73, p. 166

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٣٦٢- قَالَ الْإِمَامُ الْكَاظِمُ (ع) :

مَثَلُ الدُّنْيَا مَثَلُ الْحَيَّةِ مَسُّهَا لَيِّنٌ وَ فِي جَوْفِهَا اَلسَّمُّ الْقَاتِلُ يَحْذَرُهَا الرِّجَالُ ذَوُو الْعُقُولِ وَ يَهْوِي إِلَيْهَا الصِّبْيَانُ بِأَيْدِيهِمْ

بحارالانوار/٧٨/٣١١

Imam Kāẓim, the seventh Imam *(a.s.)*, said: " The likeness of this world is as a snake which is exteriorly soft to the touch while there is killing poison in its inside. Possessors of wisdom avoid it but children (naive ones) are fond of it and like to catch it with their hands."

Bihār-ul-Anwār, vol. 78, p. 311

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٣٦٣- قَالَ الْإِمَامُ الصَّادِقُ (ص) :

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

الكافي/٢/٣١٥

Imam Sādiq *(a.s.)* said: " The love of this fleeting world is the origin of all vices."

Al-Kāfī, vol. 2, p. 315

The Neglectful Slaves of this Deceitful World

٣٦٤- قَالَ الْإِمَامُ الْحُسَيْنُ (ع) :

اِنَّ النَّاسَ عَبِيدُ الدُّنْيَا وَالدِّينُ لَعِقٌ عَلىٰ اَلْسِنَتِهِمْ يَحُوطُونَهُ مادَرَّتْ مَعَايِشُهُمْ فَاِذَا مُحِّصُوا بِالْبَلاٰءِ قَلَّ الدَّيَّانُونَ

بحارالانوار/٧٨/١١٧

Imam Husayn *(a.s.)* said: " Verily, people are the slaves of the world and their religion is superficial, only on their tongues. They are attentive to it as long as their material benefits are provided, but when they are tested, the number of true devotees dwindles."

Tuḥaful-'Uqūl & Biḥār-ul-Anwār, vol. 44, p. 374

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٣٦٥- قَالَ الْإِمَامُ الْمُجْتَبىٰ (ع) :

عَجِبْتُ لِمَنْ يَتَفَكَّرُ فِى مَأكُولِهِ كَيْفَ لاٰ يَتَفَكَّرُ فِى مَعْقُولِهِ، فَيُجَنِّبُ بَطْنَهُ مٰا يُؤْذِيهِ وَ يُودِعُ صَدْرَهُ مٰا يُرْدِيهِ

سفينةالبحار/٢/٨٤

Imam Hassan-ibn-Ali *(a.s.)* said: " I wonder about the person who contemplates about his nutrition but he does not consider (the food of) his intellect. Thus, he avoids of what hurts him in his stomach but he lets his mind to be filled with what destroys him."

Safīnat-ul-Biḥār, vol. 2, p. 84

Greed and Futile Hopes

٣٦٦- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اِنَّ الْبُخْلَ وَالْجُبْنَ وَالْحِرْصَ غَرائِزُ شَتّٰى يَجْمَعُهٰا سُوءُ الظَّنِّ بِاللّٰهِ

نهج البلاغه الرسالة/٥٣

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Even though miserliness, cowardice and greed are different qualities, yet they are common in having an incorrect idea about *Allah*."

Nahajul-Balāqah, letter 52

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٣٦٧- قَالَ الْإِمَامُ الصّٰادِقُ (ع) :

لَوْ اَنَّ لِابْنِ آدَمَ وٰادِيَيْنِ يَسِيلاٰنِ ذَهَبًا وَ فِضَّةً لَابْتَغىٰ اِلَيْهِمٰا ثٰالِثًا

من لايحضره الفقيه/٤/٤١٨

Imam Sādiq *(a.s.)* said: " If a son of Adam possessed two vast valleys wherein gold and silver flowed, he would still wish to search for the third one."

Man lā Yahḍuruhul Faqīh, vol. 4, p. 418

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٣٦٨- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثِ خِصَالٍ: هَمٌّ لَا يَفْنَىٰ وَ أَمَلٌ لَا يُدْرَكُ وَ رَجَاءٌ لَا يَنَالُ

الكافي/٢/٣٢٠

Imam Sādiq *(a.s.)* said: " He who devotes his heart to this world will be subjected to three conditions: endless grief, unquenchable desire, and futile hope."

Usūl-i-Kāfī, vol. 2, p. 320

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٣٦٩- قَالَ الْإِمَامُ أَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

كَمْ مِنْ شَقِيٍّ حَضَرَهُ أَجَلُهُ وَ هُوَ مُجِدٌّ فِي الطَّلَبِ

غررالحكم/٢٤٠

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " How many wretched people there are whose days are being numbered but yet they are laboriously seeking wealth."

Qurar-ul-Hikam, p. 240

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Arrogance and Pride

۳۷۰- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

لَا تَسْتَبِدَّ بِرَأْيِكَ فَمَنِ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ

تصنيف غررالحكم/۴۴۳

Amir-ul-Mu'mineen Ali *(a.s.)* said: " Do not become obstinate (and do not strictly follow your own ideas), because such a one will meet destruction."

Tasnīf-i-Qurar-ul-Ḥikam, p. 443

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۳۷۱- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَنْ كَانَ عِنْدَ نَفْسِهِ عَظِيمًا كَانَ عِنْدَ اللّٰهِ حَقِيرًا

تصنيف غررالحكم/۳۰۸

Imam Amir-ul-Mu'mineen *(a.s.)* said: " He who considers himself a great one (self-conceited), is naught with *Allah*."

Tasnīf-i-Qurar-ul-Hikam, p. 308 & Biḥār-ul-Anwār, vol. 6, p. 91

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۳۷۲- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

أَهْلَكَ النَّاسَ اِثْنَانِ: خَوْفُ الْفَقْرِ وَ طَلَبُ الْفَخْرِ

بحارالانوار/۷۲/۳۹

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Two things cause people to be destroyed (and lead unto Hell): fear of poverty, and seeking superiority through pride."

Biḥār-ul-Anwār, vol. 72, p. 39

٣٧٣- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اِيَّاكَ وَالْاِعْجَابَ وَحُبَّ الْاِطْرَاءِ فَاِنَّ ذٰلِكَ مِنْ اَوْثَقِ فُرَصِ الشَّيْطَانِ

غررالحكم/٢٩٨

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " You should avoid self-admiration, having reliance upon what appears good in yourself, and love of exaggerated praise because this is one of the most reliable opportunities for Satan."

Qurar-ul-Ḥikam, p. 298

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٣٧٤- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ

الكافي/٢/٣١٠

Imam Sādiq *(a.s.)* said: " He who has even a little arrogance in his heart will not be allowed to enter Heaven."

Al-Kāfī, vol. 2, p. 310

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Moderation in Economic Affairs

٣٧٥- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

ضَمِنْتُ لِمَنِ اقْتَصَدَ اَنْ لاٰ يَفْتَقِرَ

بحارالانوار/٧١/٣٤٦

Imam Sādiq *(a.s.)* said: " I ensure that he who economizes will never become indigent."

Bihār-ul-Anwār, vol. 71, p. 346

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٣٧٦- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

رَأْسُ السِّيَاسَةِ اِسْتِعْمَالُ الرِّفْقِ

غررالحكم/١٨٢

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " The best policy is the application of benevolence."

Qurar-ul-Ḥikam, p. 182

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٣٧٧- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مٰا فَوْقَ الْكَفٰافِ اِسْرٰافٌ

مستدرك الوسائل/١٥/٢٧١

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " (To consume) more than needed is extravagance."

Mustadrak-ul-Wasā'il, vol. 15, p. 271

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٣٧٨- قَالَ الْإِمَامُ الْكَاظِمُ (ع) :

لَوْ اَنَّ النَّاسَ قَصَدُوا فِى الْمَطْعَمِ لَاسْتَقَامَتْ اَبْدانُهُمْ

بحارالانوار/٦٦/٣٣٤

Imam Kāzim *(a.s.)* said: " Had people a moderate habit in eating, their bodies would become strengthened."

Bihār-ul-Anwār, vol. 66, p. 334

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٣٧٩- قَالَ رَسُولُ اللّٰهِ (ص) :

مَا مِنْ اَحَدٍ يَمُرُّ بِمَقْبَرَةٍ اِلَّا وَ اَهْلُ الْمَقْبَرَةِ يُنادُونَ: يَا غافِلُ!

لَوْ عَلِمْتَ مَا عَلِمْنا لَذابَ لَحْمُكَ عَلىٰ جَسَدِكَ

ارشادالقلوب

The Holy Prophet *(p.b.u.h.)* said: " None passes a graveyard except that the dead call out to him: ' O' you neglectful person! Were you aware of what we have been made aware of, it would make your blood run cold '."

'Irshād-ul-Ghulūb

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Consultation

٣٨٠- قَالَ رَسُولُ اللّٰهِ (ص) :

اِذَاكَانَ اُمَرَاؤُكُمْ خِيَارَكُمْ وَاَغْنِيَاؤُكُمْ سُمَحَائَكُمْ وَاَمْرُكُمْ شُورىٰ بَيْنَكُمْ فَظَهْرُ الْاَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا، وَاِذَاكَانَ اُمَرَاؤُكُمْ شِرَارَكُمْ وَ اَغْنِيَاؤُكُمْ بُخَلَائَكُمْ وَ لَمْ تَكُنْ اَمْرُكُمْ شُورٰى بَيْنَكُمْ فَبَطْنُ الْاَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا

منهج الصادقين/٢/٣٧٣

The Holy Prophet *(p.b.u.h.)* said: " If your rulers are the good doers of you, rich ones are from the gracious ones of you, and your affairs go on through consultation among you, then (living) on the earth is better for you than (being) under it. But, if your rulers are the wicked ones of you, your rich ones from the misers of you, and your affairs go on without consultation among you, then (being) under the ground is better for you than (living) on it."

Manhaj-us-Ṣādigheen, commentary, vol. 2, p. 373

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٣٨١- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَنْ شَاوَرَ ذَوِى الْعُقُولِ اِسْتَضَاءَ بِاَنْوارِ الْعُقُولِ

غررالحكم/٣٣٦

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " He who

consults with the wise, seeks for the lights of intelligence to be enlightened with ", (and will recognize right from wrong).

Qurar-ul-Ḥikam, p. 336

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٣٨٢- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

مَنْ شَاوَرَ ذَوِى الْاَلْبَابِ دَلَّ عَلَى الرَّشَادِ، وَ نَالَ النُّصْحَ مِمَّنْ قَبِلَهُ

بحارالانوار/٧٥/١٠٥

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " He who consults with men of understanding, shows his development...."

Biḥār-ul-Anwār, vol. 75, p. 105

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٣٨٣- قَالَ رَسُولُ اللّٰهِ (ص) :

مَا شَقِىَ عَبْدٌ قَطُّ بِمَشْوَرَةٍ وَمَا سَعَدَ بِاسْتِغْنَاءٍ بِرَأْيِ

نهج الفصاحة/٥٣٣

The Holy Prophet *(p.b.u.h.)* said: " No believer will become wretched by consultation, and none will gain merit through stubbornness."

Nahaj-ul-Fiṣāḥah, p. 533

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Activity and Idleness

٣٨٤- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلْعِبَادَةُ سَبْعُونَ جُزْءاً أَفْضَلُهَا طَلَبُ الْحَلاٰلِ

التهذيب/٦/٣٢٤

The Holy Prophet *(p.b.u.h.)* said: " There are seventy branches of worship, the best of which is earning a living lawfully."

At-Tahthīb, vol. 6, p. 324

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٣٨٥- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

هَيْهَاتَ مِنْ نَيْلِ السَّعَادَةِ اَلسُّكُونُ اِلَى الْهَوَانِى وَالْبِطَالَةِ

غررالحكم/١٩٧

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Never, never will prosperity be reached by remaining idle and lazy."

Qurar-ul-Hikam, p. 197

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٣٨٦- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

اِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ فَاِنَّهُمَا مِفْتَاحُ كُلِّ شَرٍّ

بحارالانوار/٧٨/١٧٥

Imam Bāqir, the fifth Imam *(a.s.)* said: " Avoid laziness and discontent. These two are the keys to every vice."

Bihār-ul-Anwār, vol. 78, p. 175

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٣٨٧- قَالَ رَسُولُ اللّٰهِ (ص) :

رَوىٰ أَنَسُ بْنُ مٰالكٍ أَنَّ رَسُولَ اللّٰهِ (ص) لَمّٰا أَقْبَلَ مِنْ غَزْوَةِ تَبُوكٍ اِسْتَقْبَلَهُ سَعْدُ الْأَنْصٰارِيِّ فَصٰافَحَهُ النَّبِيُّ (ص) ثُمَّ قٰالَ لَهُ: مٰا هٰذَا الَّذِي اَكْتَبَ يَدَيْکَ؟ قٰالَ: يٰا رَسُولَ اللّٰهِ أَضْرِبُ بِالْمَرِّ وَالْمِسْحٰاةِ فَأُنْفِقُهُ عَلىٰ عِيٰالِي فَقَبَّلَ يَدَهُ رَسُولُ اللّٰهِ (ص) وَ قٰالَ: هٰذِهِ يَدٌ لاٰ تَمَسُّهَا النّٰارُ

اسدالغابة/٢/٢٦٩

When Sa'd Ansārī responded to the Holy Prophet *(p.b.u.h.)* that his hands were calloused because he used to work with a rope and a shovel to earn money to spend for his wife and children, he *(p.b.u.h.)* kissed his hand (as an honour) and said: "This is a hand which the Fire (of Hell) will never touch."

Usd-ul-Qābah, vol. 2, p. 269

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Martyrs and Martyrdom

٣٨٨- قَالَ رَسُولُ اللّٰهِ (ص) :

فَوقَ كُلِّ بِرٍّ بِرٌّ حَتّٰى يُقْتَلَ الرَّجُلُ فِى سَبِيلِ اللّٰهِ عزَّ وَ جَلَّ فَلَيْسَ فَوْقَهُ بِرٌّ

بحارالانوار/١٠٠/١٠

The Holy Prophet ***(p.b.u.h.)*** said: " There is a goodness above any goodness until when a believing person, (fighting against the enemies of Islam who slaughter Muslims), is killed in the way of *Allah*, Almighty and Glorious, then there is no goodness above it."

Biḥār-ul-Anwār, vol. 10, p. 100

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٣٨٩- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

مَنْ قُتِلَ فِى سَبِيلِ اللّٰهِ لَمْ يُعَرِّفْهُ اللّٰهُ شَيْئاً مِنْ سَيِّئَاتِهِ

الكافي/٥/٥٤

Imam Sādiq ***(a.s.)*** said: " He who is slain in the path of *Allah* (as a martyr), He will not recount anything of his sins to him, (his sins will be forgiven totally)."

Forū'-i-Kāfī, vol. 5, p. 54

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٣٩٠- قَالَ رَسُولُ اللّٰهِ (ص) :

...وَالَّذِی نَفْسِی بِیَدِهِ لَو أَنَّ اَهْلَ السَّمٰوٰاتِ وَالْأَرْضِ اِجْتَمَعُوا عَلٰی قَتْلِ مُؤمِنٍ أَوْ رَضُوا بِهِ لَاَدْخَلَهُمُ اللّٰهُ فِی النّٰارِ

بحارالانوار/٧٥/١٤٩

The Holy Prophet *(p.b.u.h.)* said: " ...By the One in Whose hand is my soul, if all the members in the skies and on the earth gather to kill a (sinless) believer or be persuaded to it, *Allah* will surely put them all in the Fire."

Biḥār-ul-Anwār, vol. 75, p. 149

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٣٩١- قَالَ رَسُولُ اللّٰهِ (ص) :

مٰا مِنْ قَطْرَةٍ اَحَبَّ اِلَی اللّٰهِ عَزَّ وَ جَلَّ مِنْ قَطْرَةِ دَمٍ فِی سَبِیلِ اللّٰهِ

وسائل الشیعة/١٥/١٤

The Holy Prophet *(p.b.u.h.)* said: " No drop is more beloved with *Allah*, Almighty and Glorious, than the drop of blood which is poured in the way of *Allah*."

Wasā'il-ush-Shī'ah, vol. 15, p. 14

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The Expected Mahdi (a.s.) and His Government of Justice

٣٩٢- قَالَ رَسُولُ اللّٰهِ (ص) :

اَلْمَهْدِيُّ مِنْ عِتْرَتِي مِنْ وُلْدِ فَاطِمَةَ

سنن أبي داود/٤/١٠٧

The Holy Prophet *(p.b.u.h.)* said: " Al-Mahdi is of my progeny from the sons of Fātimah *(a.s.)*."

Sunan-i-Abū Dāwūd, vol. 4, p. 107

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٣٩٣- قَالَ رَسُولُ اللّٰهِ (ص) :

طُوبٰى لِمَنْ اَدْرَكَ قَائِمَ اَهْلِ بَيْتِي وَ هُوَ مُقْتَدٍ بِهِ قَبْلَ قِيَامِهِ، يَتَوَلّٰى وَ لِيَّهُ وَ يَتَبَرَّأُ مِنْ عَدُوِّهِ وَ يَتَوَلَّى الْاَئِمَّةَ الْهَادِيَةَ مِنْ قَبْلِهِ، اُولٰئِكَ رُفَقَائِي وَ ذَوُو وُدِّي وَ مَوَدَّتِي وَ اَكْرَمُ اُمَّتِي عَلَيَّ

بحارالانوار/٥٢/١٢٩

The Holy Prophet *(p.b.u.h.)* said: " Happiness is for the one who will attend the Ghā'im of my Ahlul-Bayt and will follow him before his rise. This person will love his (Ghā'im's) lovers and hate his enemies, and will accept the leadership of the Imams from before his advent. These ones are my friends, and are the most sincere members of my Ummah whom I honour very much."

Biḥār-ul-Anwār, vol. 52, p. 129

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٣٩٤- قَالَ رَسُولُ اللّٰهِ (ص) :

يَبْعَثُ اللّٰهُ رَجُلاً مِنْ عِتْرَتِي مِنْ اَهْلِ بَيْتِي فَيَمْلأُ بِهِ الْاَرْضَ قِسْطاً كَمَا مُلِئَتْ ظُلْماً وَ جَوْرًا

المصنف/١١/٣٧١

The Holy Prophet *(p.b.u.h.)* said: "*Allah* will raise a man from my progeny, from my Ahlul-Bayt, by whom the earth will be filled with justice thoroughly the same as it has been filled with injustice and oppression."

Al-Muṣannif, vol. 11, p. 371

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٣٩٥- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ مَاتَ وَلَمْ يَعْرِفْ اِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً

مسند احمد بن حنبل/٢/٨٣ و ٣/٤٤٦ و ٤/٩٦
صحيح البخارى/٥/١٣ و صحيح مسلم/٦/٢١ الرقم ١٨٤٩
و ٢٥ مصدر آخر من مصادر علماء العامّه

The Holy Prophet *(p.b.u.h.)* said: " The person who dies and has not known the Imam of his time (Imam Mahdi *(a.s.)* is that of the present time) has died the same as one who died during the Age of Ignorance."

Musnad-i-Aḥmad-ibn-Ḥanbal, vol. 2, p. 83 & vol. 3, p. 446 & vol. 4, p. 96
Ṣaḥīḥ-i-Bukhārī, vol. 5, p. 13 & Ṣaḥīḥ-i-Muslim vol. 6, p. 21, No. 1849
In addition to 25 other references introduced by Sunni scholars

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٣٩٦- قَالَ الْإِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

لَو قَدْ قَامَ قائِمُنا لَأَنْزَلَتِ السَّماءُ قَطْرَها، و لَأَخْرَجَتِ الْأَرْضُ نَباتَها، وَ لَذَهَبَتِ الشَّحْناءُ مِنْ قُلُوبِ الْعِبادِ و اِصْطَلَحَتِ السِّباعُ وَ الْبَهائِمُ

بحارالانوار/٥٢/٣١٦

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " When our Ghāim rises, the sky will send down its drops, the earth will grow its plants, enmity will come out from the servants' hearts (in order that they live in peace and brotherly love), and savages and beasts will continue to live together peacefully. ..."

Biḥār-ul-Anwār, vol. 52, p. 316

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٣٩٧- عَنْهُ، عَنْ أَبِي الْجارُودِ قالَ: قُلْتُ لِأَبي جَعْفَرٍ (ع): يَا بْنَ رَسُولِ اللّٰهِ هَلْ تَعْرِفُ مَوَدَّتِي لَكُمْ وَانْقِطاعِي إِلَيْكُمْ وَ مُوالاتِي اِيّاكُمْ؟ قالَ: فَقالَ: نَعَمْ، قالَ:

فَقُلْتُ: فَإِنِّي أَسْأَلُكَ مَسْأَلَةً تُجِيبُنِي فِيها فَإِنِّي مَكْفُوفُ الْبَصَرِ قَلِيلُ الْمَشْيِ وَلا أَسْتَطِيعُ زِيارَتَكُمْ كُلَّ حِينٍ قالَ: هاتِ حاجَتَكَ، قُلْتُ: أَخْبِرْنِي بِدِينِكَ الَّذِي تَدِينُ اللّٰهَ عَزَّوَجَلَّ بِهِ أَنْتَ وَ أَهْلُ بَيْتِكَ لِأَدِينَ اللّٰهَ عَزَّوَجَلَّ بِهِ، قالَ:

إِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ، وَ اللّٰهِ

لَأُعْطِيَنَّكَ دِينِي وَ دِينَ آبَائِيَ الَّذِي نَدِينُ اللّٰهَ عَزَّ وَ جَلَّ بِهِ: شَهَادَةَ أَنْ لاٰ إِلٰهَ إِلاَّ اللّٰهُ، وَ أَنَّ مُحَمَّداً رَسُولُ اللّٰهِ (ص)، وَالْإِقْرَارَ بِمَاجَاءَ بِهِ مِنْ عِنْدِاللّٰهِ، وَالْوَلاٰيَةَ لِوَلِيِّنَا وَالْبَرَاءَةَ مِنْ عَدُوِّنَا، وَالتَّسْلِيمَ لِأَمْرِنَا، وَانْتِظَارَ قَائِمِنَا، وَالْإِجْتِهَادَ وَالْوَرَعَ

الكافي/١/٣٤

Abil-Jārūd said: " I asked Imam Bāqir *(a.s.)* whether he knew about my love and sincerity for him and he answered he did. Then, I said I had a question for him to answer me, for my eyes were blind and I scarcely walked, so I could not always go to visit him. He wanted me to express my question. I requested him to inform me of the creed by which he and his household adored *Allah*, Almighty and Glorious, so that I could worship Him, too, by it. He responded:

' You asked a great thing, though you stated a short expression. By *Allah*, I give you (your answer of) my religion and the religion of my fathers by which we worship *Allah*, Almighty and Glorious. It is: the confession of faith that there is no god but *Allah*, that Muhammad *(p.b.u.h.)* is the Messenger of *Allah*, with affirmation that what has come to him (the Qur'ān) is from *Allah*, having affection (for us and) for the lovers and obedients to us (Ahlul-Bayt) and hatred to our enemies, surrender to our cause, awaiting our Ghā'im (the twelveth Imam, for whom there is a domination that will come whenever *Allah* wills), and endeavouring (for establishing divine obligatories and lawful matters) and being pious, (with avoiding unlawful things)'."

Al-Kāfi, vol. 1, p. 34

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٣٩٨- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

... إِذَا قَامَ قَائِمُنَا وَضَعَ يَدَهُ عَلَى رُؤُسِ الْعِبَادِ فَجَمَعَ بِهِ عُقُولَهُمْ، وَ كَمُلَتْ بِهِ أَحْلَامُهُمْ، ثُمَّ مَدَّ اللّٰهُ فِي أَبْصَارِهِمْ وَ أَسْمَاعِهِمْ حَتّٰى لَا يَكُونَ بَيْنَهُمْ وَ بَيْنَ الْقَائِمِ حِجَابٌ يُرِيدُ اَنْ يُكَلِّمَهُمْ فَيَسْمَعُونَ، وَ يَنْظُرُونَ إِلَيْهِ وَ هُوَ فِي مَكَانِهِ!

يوم الخلاص/٢٦٩

Imam Bāqir *(a.s.)* said: " When our Ghā'im rises, sets his hand (authority) over the heads of the servants, then, he will give them intellectual development and complete their patience and insights. After that, *Allah* will extend their sights and their hearing so that there will be no barrier between them and the Ghā'im when he decides to speak with them, then they hear, and they can watch him while he is in his place."

Yaumul-Khalas, p. 269

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٣٩٩- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

اِنَّ الْمُؤْمِنَ فِي زَمَانِ الْقَائِمِ، وَ هُوَ بِالْمَشْرِقِ، لَيَرىٰ اَخَاهُ الَّذِي هُوَ فِي الْمَغْرِبِ، وَ كَذَا الَّذِي فِي الْمَغْرِبِ يَرىٰ اَخَاهُ الَّذِي فِي الْمَشْرِقِ

بحارالانوار/٥٢/٣٩١

Imam Sādiq *(a.s.)* said: " At the time of Al-Ghā'im (Al-Mahdi) *(a.s.)* a believer who is in the East can see his

(Muslim) brother who is in the West, and vice versa, the one who is in the West can see his (Muslim) brother who is the East."

Bihār-ul-Anwār, vol. 52, p. 391

Note:

Dear reader! surely the existence of the means of communication such as satellites, televisions and the like can be helpful for us to understand this tradition although none of these technological devices existed when these precious words were uttered.

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۴۰۰- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

... يَقِفُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، فَيَصْرُخُ صَرْخَةً فَيَقُولُ: يا مَعَاشِرَ نُقَبَائِي، وَ أَهْلَ خَاصَّتِي، وَ مَنْ ذَخَرَهُمُ اللّٰهُ لِنُصْرَتِي قَبْلَ ظُهُورِي عَلىٰ وَجْهِ الْأَرْضِ: إِئْتُونِي طَائِعِينَ!. فَتَرِدُ صَيْحَتُهُ عَلَيْهِمْ وَ هُمْ فِي مَحَارِيبِهِمْ وَ عَلَى فُرُشِهِمْ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا، فَيَسْمَعُونَهُ فِي صَيْحَةٍ وَاحِدَةٍ فِي أُذُنِ كُلِّ رَجُلٍ، فَيَجِيئُونَ نَحْوَهُ، وَلَا يَمْضِي لَهُمْ إِلَّا كَلَمْحَةِ بَصَرٍ حَتّىٰ يَكُونُوا كُلُّهُمْ بَيْنَ يَدَيْهِ (ع) بَيْنَ الرُّكْنِ وَ الْمَقَامِ

بحارالانوار/۵۳/۷

Imam Sādiq *(a.s.)* said: " He (Al-Mahdi) will stay (in a

place close to the Kabah) between the Pillar and the Standing-palce (of Abraham) and will call a call, when he says: ' O' group of my administrators and the prominent people of mine whom *Allah* has stored preparing for my triumph before my advent over the face of the earth! come to me obediently.' Then, his call will reach them while they are in their praying places and at home in their beds whether in the East of the Earth or in its West. So, they hear him with this single call which reaches the ears of every one, and, they totally respond (by coming to him) as well. Then, it takes for them but a moment that all of them gather there, between the Pillar and the Standing-place (of Abraham), attending him *(a.s.)*."

Bihār-ul-Anwār, vol. 53, p. 7

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۴۰۱- قَالَ الْمُفَضَّلُ: سُبْحَانَ اللّٰهِ، اَجَلَّ هٰذا مِنْ عِلْمٍ، قَالَ الصّادِقُ (ع) :

نَعَمْ، يا مُفَضَّلُ فَاَلْقِهِ اِلىٰ شِيعَتِنا لِئَلاّٰ يَشُكُّوا فِى الدِّينِ

بحارالانوار/۵۳/۶

Imam Sādiq *(a.s.)* told his sincere companion, Al-Mufaḍḍal, somethings from the story of Al-Mahdī and his advent, thus: " O' Mufaḍḍal! tell our followers the data (about Al-Mahdī) in order that they may not doubt in (their) religion."

Bihār-ul-Anwār, vol. 53, p. 6

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۴۰۲- قالَ الْإِمامُ الْمَهْدِيُّ (عج) :

اَنَا الْمَهْدِيُّ و اَنَا قائِمُ الزَّمانِ، اَنَا الَّذِی اَمْلَأُها عَدْلاً کَما مُلِئَتْ جَوْرًا، اِنَّ الْاَرْضَ لا تَخْلُو مِنْ حُجَّةٍ وَ لا یَبْقَی النّاسُ فِی فَتْرَةٍ وَ هٰذِهِ اَمانَةٌ لا تُحَدَّثُ بِها اِلّا اِخْوانُکَ مِنْ اَهْلِ الْحَقِّ

کمال الدین/۴۴۵

Imam Mahdī *(a.s.)* said: " I am Al-Mahdī and I am the still-living one who will establish justice throughout the world the same as it has been filled with oppression. Surely the earth will never remain without a witness, and people will not live in lack of a leader Thus, do not retell this deposite except for your (Muslim) brothers who are Men of God."

Kamāl-ud-Dīn, p. 445

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۴۰۳- قالَ الْإِمامُ الْمَهْدِيُّ (عج) :

... اَمَّا الْحَوادِثُ الْواقِعَةُ فَارْجِعُوا فِیها اِلیٰ رُواةِ حَدِیثِنا فَاِنَّهُمْ حُجَّتِی عَلَیْکُمْ وَ اَنَا حُجَّةُ اللّٰهِ عَلَیْهِمْ

کمال الدین/۴۸۴

Imam Mahdī *(a.s.)* said: " But for the incidents that happen (for Muslims), refer to the narrators of our traditions, (i.e. scholars), because they are my witnesses upon you and I am the witness of *Allah* upon them."

Kamāl-ud-Dīn, p. 484

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٤٠٤- كَتَبَ الْإِمَامُ الْمَهْدِيُّ (عج) فِي رِسَالَةٍ إِلَى الشَّيْخِ الْمُفِيدِ (ره) :

فَإِنَّا يُحِيطُ عِلْمُنَا بِأَنْبَائِكُمْ وَلَا يَعْزُبُ عَنَّا شَيْءٌ مِنْ أَخْبَارِكُمْ

بحارالانوار/١٧٥/٥٣

Imam Al-Mahdī *(a.s.)* wrote in a letter to Ash-Shaykh Al-Mufīd: " We are aware of your circumstances and nothing of your affairs is concealed from us."

Bihār-ul-Anwār, vol. 53, p. 175

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٤٠٥- وَكَذٰلِكَ كُتِبَ فِي هٰذِهِ الرِّسَالَةِ :

إِنَّا غَيْرُ مُهْمِلِينَ لِمُرَاعَاتِكُمْ وَلَا نَاسِينَ لِذِكْرِكُمْ وَلَوْ لَا ذٰلِكَ لَنَزَلَ بِكُمُ الْلَأْوَاءُ وَاصْطَلَمَكُمُ الْأَعْدَاءُ فَاتَّقُوا اللّٰهَ جَلَّ جَلَالُهُ ...

بحارالانوار/١٧٥/٥٣

Imam Mahdi *(a.s.)* wrote in a letter to Ash-Shaykh Al-Mufīd: " We are not regardless of considering you nor are we forgetful of you, because if it were not so, afflictions would shower upon you and enemies would eradicate you. Hence, fear *Allah* and obey Him,Glory be to His Majesty."

Bihār-ul-Anwār, vol. 53, p. 175

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Supplication

May *Allah (s.w.t.)* hasten the reappearence of our 12th Imam *(a.s.)* to establish equality, truth, and justice throughout the world.

The Muslim Ummah at the End of the Time

٤٠٦- قَالَ رَسُولُ اللّٰهِ (ص) :

سَيَأْتِى عَلَى النَّاسِ زَمَانٌ لَا يُكْرِمُونَ الْعُلَمَاءَ اِلَّا بِثَوْبٍ حَسَنٍ وَ لَا يَسْمَعُونَ الْقُرْاٰنَ اِلَّا بِصَوْتٍ حَسَنٍ وَلَا يَعْبُدُونَ اللّٰهَ اِلَّا فِى شَهْرِ رَمَضَانَ، لَا حَيَاءَ لِنِسَائِهِمْ وَ لَا صَبْرَ لِفُقَرَائِهِمْ، وَ لَا سَخَاءَ لِاَغْنِيَائِهِمْ لَا يَقْنَعُونَ بِالْقَلِيلِ، وَ لَا يَشْبَعُونَ بِالْكَثِيرِ، هِمَّتُهُمْ بُطُونُهُمْ، وَ دِينُهُمْ دَرَاهِمُهُمْ، وَ نِسَاؤُهُمْ قِبْلَتُهُمْ، وَ بُيُوتُهُمْ مَسَاجِدُهُمْ يَفِرُّونَ مِنَ الْعُلَمَاءِ كَمَا تَفِرُّ الْغَنَمُ مِنَ الذِّئْبِ، فَاِذَا كَانَ ذٰلِكَ اِبْتَلَاهُمُ اللّٰهُ بِثَلَاثِ خِصَالٍ: اَوَّلُهَا يَرْفَعُ الْبَرَكَةَ مِنْ اَمْوَالِهِمْ. وَ الثَّانِيَةُ يُسَلِّطُ اللّٰهُ عَلَيْهِمْ سُلْطَانًا جَائِرًا. وَالثَّالِثَةُ يَخْرُجُونَ مِنَ الدُّنْيَا بِغَيْرِ اِيمَانٍ

وقايع الايام/٤٣٩

The Holy Prophet ***(p.b.u.h.)*** said: " There will come a time for people that: they will not respect their scholars except for their good clothing; they will not hearken to the Qur'ān except for the pleasant voice; and they will not worship *Allah* except for during the fasting month; there will be no shyness in their women, no patience in their poor ones; and no prosperity for their rich ones, they will not be contented with a small (portion), and they will not be satiated with abundance. They will strive (only) for their

stomach; their religion is their money (wealth); their women are their Qiblah (direction of worship); and their homes are their mosques; they run away from their scholars just as lambs run away from wolves.

Then, when they become like that, the Lord will afflict them with three conditions . At first, He takes the prosperity from their properties. The second is that a cruel ruler will dominate them. The third is that they will pass away from this world without having (true) Faith."

Waqāyi'-ul-'Ayyām, p. 439

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٤٠٧- قَالَ رَسُولُ اللّٰهِ (ص) :

يَأْتِى عَلٰى اُمَّتِى زَمَانٌ يَكُونُ اُمَرَاؤُهُمْ عَلَى الْجَوْرِ وَ عُلَمَاؤُهُمْ عَلَى الطَّمَعِ وَ قِلَّةِ الْوَرَعِ، وَ عُبَّادُهُمْ عَلَى الرِّيَاءِ، وَ تُجَّارُهُمْ عَلٰى اَكْلِ الرِّبَا وَ كِتْمَانِ الْعَيْبِ فِى الْبَيْعِ وَ الشِّرٰى، وَ نِسَاؤُهُمْ عَلٰى زِينَةِ الدُّنْيَا فَعِنْدَ ذٰلِكَ يُسَلَّطُ عَلَيْهِمْ شِرَارُهُمْ فَيَدْعُو خِيَارُهُمْ فَلَا يُسْتَجَابُ لَهُمْ

بحارالانوار/٢٣/٢٢

The Holy Prophet *(p.b.u.h.)* said: " There will come a time for my Ummah when their rulers will be cruel, their scholars will be greedy and have little piety, their worshippers (will act) hypocritically, their merchants will commit usury and conceal the defects of their buyings and sellings and their women will be busy with the ornaments of the world. Hence, at this time, the most vicious of them will

dominate over them, and their good doers will invocate but they will not be answered."

Bihār-ul-Anwār, vol. 23, p. 22

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۴۰۸- قَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَ اٰلِهٖ: سَیَأْتِی زَمَانٌ عَلٰی اُمَّتِی یُحِبُّونَ خَمْسًا وَ یَنْسَوْنَ خَمْسًا: یُحِبُّونَ الدُّنْیَا وَ یَنْسَوْنَ الْاٰخِرَةَ، وَ یُحِبُّونَ الْمَالَ وَ یَنْسَوْنَ الْحِسَابَ، وَ یُحِبُّونَ النِّسَاءَ وَ یَنْسَوْنَ الْحُورَ، وَ یُحِبُّونَ الْقُصُورَ وَ یَنْسَوْنَ الْقُبُورَ، وَ یُحِبُّونَ النَّفْسَ وَ یَنْسَوْنَ الرَّبَّ، اُولٰئِكَ بَرِیئُونَ مِنِّی وَ اَنَا بَرِیءٌ مِنْهُمْ

اثنی عشریه/۲۰۲

The Holy Prophet *(p.b.u.h.)* said: " There will come a time for my Ummah when they love five things while neglecting five others:

They will love this world and neglect the next world. They will love wealth and forget (the Day of) Reckoning. They (their men) will love (corruptive) women and forget the houries. They will love buildings and forget the graves. And, they will love (their) selves and forget the Lord. Those (such people) dislike me and I, too, dislike them."

'Ithnā 'Ashariyyah, p. 202

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Lifetime Should Be Well Spent

۴۰۹- قَالَ رَسُولُ اللّٰهِ (ص) :

يٰا اَبٰاذَرٍّ اِغْتَنِمْ خَمْساً قَبْلَ خَمْسٍ شَبٰابَكَ قَبْلَ هَرَمِكَ وَ صِحَّتَكَ قَبْلَ سُقْمِكَ وَ غِنٰاكَ قَبْلَ فَقْرِكَ وَ فَرٰاغَكَ قَبْلَ شُغْلِكَ وَ حَيٰاتَكَ قَبْلَ مَوْتِكَ

بحارالانوار/۷۷/۷۷

The holy Prophet *(p.b.u.h.)* told Abuthar: " Take advantage of five opportunities before five other things: Your youth before your senescence, your health before your illness, your wealth before your poverty, your leisure before your haste, and your life before your death."

Bihār-ul-Anwār, vol. 77, p. 77

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۴۱۰- قَالَ الْاِمٰامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

لَيْسَ شَيْءٌ اَعَزَّ مِنَ الْكِبْرِيتِ الْاَحْمَرِ اِلَّا مٰا بَقِيَ مِنْ عُمْرِ الْمُؤْمِنِ

غررالحکم/۲۵۷

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " There is nothing worthier than gold save what remains of a true believer's life."

Qurar-ul-Ḥikam, p. 257

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۴۱۱- قَالَ الْاِمٰامُ الصّٰادِقُ (ع) :

اِذٰا كٰانَ يَوْمُ الْقِيٰامَةِ يَقُومُ عُنُقٌ مِنَ النّٰاسِ فَيَأْتُونَ بٰابَ الْجَنَّةِ

فَيَضْرِبُونَهُ فَيُقالُ لَهُمْ: مَنْ اَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ اَهْلُ الصَّبْرِ فَيُقالُ لَهُمْ: عَلىٰ ما صَبَرْتُمْ؟ فَيَقُولُونَ: كُنّا نَصْبِرُ عَلىٰ طاعَةِ اللّٰهِ وَ نَصْبِرُ عَنْ مَعاصِي اللّٰهِ، فَيَقُولُ اللّٰهُ عَزَّ وَ جَلَّ صَدَقُوا، اَدْخِلُوهُمُ الْجَنَّةَ وَ هُوَ قَوْلُ اللّٰهِ عَزَّ وَ جَلَّ: اِنَّما يُوَفَّى الصّابِرُونَ اَجْرَهُمْ بِغَيْرِ حِسابٍ

الكافى/٢/٧٥

Imam Sādiq *(a.s.)* said: " When it is the Day of Judgement, a group of people stand and then come to the door of Heaven to knock on it. They will be asked who they are and they will say: ' We are the people of patience.' Then, they will be inquired upon what they were patient about, and they will respond: ' We were patient with the obedience of *Allah* and were patient with avoiding the sins against Him '. So *Allah*, Almighty and Glorious, will say they are right and He will let them enter Heaven. This is the word of *Allah*, Almighty and Glorious, Who says: 'Those who patiently persevere will truly receive a reward without measure! '." **(Sura 39, verse 10)**

Al-Kāfī, vol. 2, p. 75

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٢١٢- قالَ الْاِمامُ اَميرُالْمُؤْمِنينَ عَلِيٌّ (ع) :

طُوبىٰ لِمَنْ قَصُرَ اَمَلُهُ وَاغْتَنَمَ مُهَلَهُ

غررالحكم/٢٠٦

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Happy is he who has not great expectations and wishes (in his life) and tries to make the most of his remaining life-time."

Qurar-ul-Ḥikam, p. 206

Religion and Studying Its Affairs

۴۱۳- قٰالَ رَسُولُ اللّٰهِ (ص) :

اُفٍّ لِكُلِّ مُسْلِمٍ لاٰ يَجْعَلُ فِى كُلِّ جُمُعَةٍ يَوْماً يَتَفَقَّهُ فيهِ اَمْرَ دينِهِ وَ يَسْأَلُ عَنْ دينِهِ

بحارالانوار/۱/۱۷۶

The Holy Prophet *(p.b.u.h.)* said: " Fie upon that Muslim who does not allocate (at least) one day a week to the study of the details of his religion and to explore (the affairs) of his religion."

Bihār-ul-Anwār, vol. 1, p. 176

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۴۱۴- قٰالَ رَسُولُ اللّٰهِ (ص) :

مَنْ تَفَقَّهَ فِى دِينِ اللّٰهِ كَفٰاهُ اللّٰهُ هَمَّهُ وَ رَزَقَهُ مِنْ حَيْثُ لاٰ يَحْتَسِبُ

المحجةالبيضاء/۱/۱۵

The Holy Prophet *(p.b.u.h.)* said: " He who studies the religion of *Allah*, He is sufficient to remove his grief and provides him with sustenance from whence he could never imagine."

Maḥajjat-ul-Bayḍā', vol. 1, p. 15

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۴۱۵- قٰالَ الْاِمٰامُ الصّٰادِقُ (ع) :

لَوْ اُتِيْتُ بِشٰابٍّ مِنْ شَبٰابِ الشّيعَةِ لاٰ يَتَفَقَّهُ لَاَدَّبْتُهُ

بحارالانوار/۱/۲۱۴

Imam Sādiq *(a.s.)* said: " (Shī'ah youth should have (religious) instructional programs.) If I see a young one from Shī'ah who does not have this program, I will teach him a lesson."

Biḥār-ul-Anwār, vol. 1, p. 214

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٤١٦- قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

أَبْلِغْ شِيعَتَنَا أَنَّهُمْ إِذَا قَامُوا بِمَا أُمِرُوا أَنَّهُم هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

بحارالانوار/٢/٢٩

Imam Bāqir *(a.s.)* said: " Inform our followers that they will surely be among the saved on the Resurrection Day if they establish what they are commanded to."

Biḥār-ul-Anwār, vol. 2, p. 29

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٤١٧- قَالَ رَسُولُ اللّٰهِ (ص) :

مَنْ حَفِظَ مِنْ أُمَّتِي أَرْبَعِينَ حَدِيثاً مِمَّا يَحْتَاجُونَ إِلَيْهِ مِنْ أَمْرِ دِينِهِمْ بَعَثَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ فَقِيهاً عَالِماً

بحارالانوار/٢/١٥٣

The Holy Prophet *(p.b.u.h.)* said: " The one amongst my Ummat who memorizes forty traditions from among those which people need for their religious life (to propagate and instruct), *Allah* will raise him from the dead as a jurist on the Day of Resurrection."

Bihār-ul-Anwār, vol. 2, p. 153

Good Temper and Its Good Results

۴۱۸- قَالَ رَسُولُ اللّٰهِ (ص) :

اِنَّ الْعَبْدَ لَيُدْرِكُ بِحُسْنِ خُلْقِهِ دَرَجَةَ الصّـائِمِ الْقـائِمِ

بحارالانوار/۷۱/۳۷۳

The Holy Prophet *(p.b.u.h.)* said: " Verily, a servant can gain the rank of he who both fasts during the day and keeps vigil at night, keeping up prayers, through his good disposition."

Bihār-ul-Anwār, vol. 71, p. 373

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۴۱۹- قَالَ الْاِمامُ اَميرُالْمُؤْمِنينَ عَلِيٌّ (ع) لِاِبْنِهِ الْحَسَنِ :

يا بُنَيَّ! لا غِنى اَكْبَرُ مِـنَ الْعَقْـلِ، وَ لا فَقْـرَ مِثْـلُ الْجَهْـلِ، وَ لا وَحْشَةَ اَشَدُّ مِنَ الْعُجْبِ، وَلا عَيْشَ اَلَذُّ مِنْ حُسْنِ الْخُلْـقِ

بحارالانوار/۷۸/۱۱۱

Imam Amir-ul-Mu'mineen Ali *(a.s.)* told his son, Imam Hassan *(a.s.)*: " O' my son! no wealth is more valuable than intelligence and no poverty is similar to ignorance; no terror is worst than arrogance, and no life is more pleasant than being good tempered."

Biḥār-ul-Anwār, vol. 78, p. 111

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۴۲۰- رِوٰايَةٌ عنِ الْاِمٰامِ الحَسَنِ (ع) :

حَدَّثَنَا الْحَسَنُ عَنِ الْحَسَنِ عَنِ الْحَسَنِ (ع) اِنَّ اَحْسَنَ الْحَسَنِ اَلْخُلْقُ الْحَسَنُ

الخصال/۲۹

Imam Hassan-ibn-Ali *(a.s.)* said: " Verily, the best of bests is a good temper."

Khiṣāl-i-Ṣadūq, p. 29

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۴۲۱- قٰالَ الْاِمٰامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

حُسْنُ الْخُلْقِ فِى ثَلاٰثٍ: اِجْتِنٰابُ الْمَحـٰارِمِ، وَ طَلَـبُ الْحَـلاٰلِ، وَالتَّوَسُّعُ عَلَى الْعِيٰالِ

بحارالانوار/۷۱/۳۹۴

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Good behaviour lies in three traits: Avoiding unlawful things, acquiring the lawful ones, and being fair to one's family members."

Biḥār-ul-Anwār, vol. 71, p. 394

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۴۲۲- حَدَّثَنا اَبُو حَمْزَةِ الثُّمٰالِي عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (ع) قٰالَ :

اَلْقَوْلُ الْحَسَنُ يُثْرِى الْمٰالَ وَ يُنْمِى الرِّزْقَ، وَ يُنْسِأُ فِى الْاَجَـلِ، وَ يُحَبِّبُ اِلَى الْاَهْلِ، وَ يُدْخِلُ الْجَنَّةَ

الخصال/۳۱۷

Imam Ali-ibn-il-Husayn, the fourth Imam, *(a.s.)* said: " Fair speech increases wealth, stretches sustenance, postpones death, creates love among family members, and causes the person to enter Heaven."

Khiṣāl by Ṣadūq, p. 317

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٤٢٣- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

ثَلاثٌ مَنْ اَتَى اللّٰهَ بِوٰاحِدَةٍ مِنْهُنَّ اَوْجَبَ اللّٰهُ لَهُ الْجَنَّةَ: اَلْإِنْفَاقُ مِنْ اِقْتَارٍ، وَالْبِشْرُ لِجَمِيعِ الْعَالَمِ وَالإِنْصَافُ مِنْ نَفْسِهِ

الكافي/٢/١٠٣

Imam Sādiq *(a.s.)* said: " There are three things that each of which is brought by a person to *Allah*, He will necessitate Heaven for the one: donation in poverty, a good temper with all people, and justice to one's self."

Al-Kāfī, vol. 2, p. 103

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٤٢٤- قَالَ رَسُولُ اللّٰهِ (ص) :

اَكْثَرُ مٰا تَلِجُ بِهِ اُمَّتِي اَلْجَنَّةَ تَقْوَى اللّٰهِ وَ حُسْنُ الْخُلْقِ

الكافى/٢/١٠٠

The holy Prophet *(p.b.u.h.)* said: " The things by which my Ummah can enjoy Heaven most of all are godliness, and a good temper."

Al-Kāfī, vol. 2, p. 100

The Disadvantages of Anger and an Ill Temper

٤٢٥- قٰالَ رَسُولُ اللّٰهِ (ص) :

اَلْغَضَبُ يُفْسِدُ الْاِيمٰانَ كَمٰا يُفسِدُ الْخَلُّ اَلْعَسَلَ

الكافي/٢/٣٠٢

The Holy Prophet *(p.b.u.h.)* said: " Anger spoils Faith as much as vinegar spoils honey."

Al-Kāfī, vol. 2, p. 302

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٤٢٦- قٰالَ الْاِمٰامُ الصّٰادِقُ (ع) :

اَلْغَضَبُ مِفْتٰاحُ كُلِّ شَرٍّ

الكافي/٢/٣٠٣

Imam Sādiq *(a.s.)* said: " Wrath is the key to all vices."

Al-Kāfī, vol. 2, p. 303

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٤٢٧- عَنِ الرِّضٰا (ع) عَنْ آبٰائِهِ، عَنْ أَمِيرِالْمُؤْمِنِينَ (ع) :

قٰالَ رَجُلٌ لِلنَّبِيِّ (ص) عَلِّمْنِى عَمَلاً لاٰ يُحٰالُ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ، قٰالَ: لاٰ تَغْضَبْ وَلاٰ تَسْئَلِ النّٰاسَ شَيْئًا، وَارْضَ لِلنّٰاسِ مٰا تَرْضٰى لِنَفْسِكَ

بحارالانوار/٧٥/٢٧

Imam Riḍā *(a.s.)* narrated from his father *(a.s.)* from Imam Amir-ul-Mu'mineen *(a.s.)* who said that a man once asked the Prophet ***(p.b.u.h.)*** to teach him an action to prevent a barrier between him and Paradise.

The Holy Prophet ***(p.b.u.h.)*** said: " Do not get angry; do not ask people for things; wish for people whatever you wish for yourself."

Biḥār-ul-Anwār, vol. 75, p. 27

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٤٢٨- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

مَنْ كَفَّ غَضَبَهُ سَتَرَاللّٰهُ عَوْرَتَهُ

الكافي/٢/٣٠٣

Imam Sādiq *(a.s.)* said: " He who restrains his anger, *Allah* will cover his blemishes."

Al-Kāfī, vol. 2, p. 303

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٤٢٩- قَالَ الْإِمَامُ الصَّادِقُ (ع) :

اَلْغَضَبُ مَمْحَقَةٌ لِقَلْبِ الْحَكِيمِ، وَ قَالَ: مَنْ لَمْ يَمْلِكْ غَضَبَهُ لَمْ يَمْلِكْ عَقْلَهُ

الكافي/٢/٣٠٣

Imam Sādiq *(a.s.)* said: " Anger is a destroyer for the heart of a sage; and he who does not have his anger under his control does not have his wisdom under his control, either."

Al-Kāfī, vol. 2, p. 303

Asking for Divine Pardon

۴۳۰- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

تَعَطَّرُوا بِالْاِسْتِغْفَارِ لَا تَفْضَحَنَّكُمْ رَوَايِحُ الذُّنُوبِ

بحارالانوار/۶/۲۲

Imam Amir-ul-Mu'mineen Ali *(a.s.)* said: " Perfume yourself with penitence so that the stench of your sins do not disgrace you."

Bihār-ul-Anwār, vol. 6, p. 22

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۴۳۱- قَالَ الْاِمَامُ اَمِيرُالْمُؤْمِنِينَ عَلِيٌّ (ع) :

اَلْحَمْدُ لِلّٰهِ عَلىٰ كُلِّ نِعْمَةٍ، وَ اَسْئَلُ اللّٰهَ مِنْ كُلِّ خَيْرٍ وَ اَعُوذُ بِاللّٰهِ مِنْ كُلِّ شَرٍّ، وَ اَسْتَغْفِرُ اللّٰهَ مِنْ كُلِّ ذَنْبٍ

بحارالانوار/۹۴/۲۴۲

Imam Amir-ul-Mu'mineen Ali *(a.s.)* taught someone to seek *Allah* in invocation in brief by saying: " Praise is (only) *Allah's* for every blessing; and I ask Him for all goodness; and I take refuge in *Allah* from all vices; and, I seek *Allah's* forgiveness for all sins."

Bihār-ul-Anwār, vol. 94, p. 242

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۴۳۲- عَنْ اَبِى جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ (ع) قَالَ سُئِلَ

رَسُولُ اللّٰهِ (ص) عَنْ خِيارِ الْعِبادِ، فَقالَ: اَلَّذِينَ اِذا اَحْسَنُوا اِسْتَبْشَرُوا، وَ اِذا اَساؤُوا اِسْتَغْفَرُوا، وَ اِذا اُعْطُوا شَكَرُوا، وَ اِذا اُبْتُلُوا صَبَرُوا، وَ اِذا غَضِبُوا غَفَرُوا

الخصال/٣١٧

Imam Bāqir *(a.s.)* said that the Holy Prophet *(p.b.u.h.)* was once asked about the best servants and he replied: "They are such that: when they do good, they are cheerful about it; when they do wrong, they seek forgiveness; when they are granted (something), they are thankful; when they are involved in a difficulty, they show patience; and when they become angry (with someone), they pardon."

Khiṣāl by Ṣadūq, p. 317

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٤٣٣- قالَ الْإِمامُ الصّادِقُ (ع) :

اِذا اَكْثَرَ الْعَبْدُ مِنَ الْاِسْتِغْفارِ رَفَعَتْ صَحِيفَتُهُ وَ هِيَ تَتَلأْلأُ

مكارم الاخلاق/٣١٣

Imam Sādiq *(a.s.)* said: " When a believing Muslim frequently asks *Allah* for forgiveness, his record (of deeds) will ascend while it will be glowing."

Makārim-ul-'Akhlāgh, p. 313

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Congregation Prayer

۴۳- قالَ رَسُولُ اللّٰهِ (ص) :

اِنَّ اللّٰهَ يَسْتَحْيِى مِنْ عَبْدِهِ اِذٰا صَلّٰى فِى جَمٰاعَةٍ ثُمَّ سَأَلَهُ حٰاجَةً اَنْ يَنْصَرِفَ حَتّٰى يَقْضِيَهٰا

بحارالانوار/۸۸/۴

The Holy Prophet *(p.b.u.h.)* said: "Verily, when one of His servants establishes a prayer in congregation and asks Him something which He does not grant, *Allah* will be ashamed until He fulfils it."

Bihār-ul-Anwār, vol. 88, p. 4

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۴۳۵- قالَ الْاِمٰامُ الرِّضٰا (ع) :

فَضْلُ الْجَمٰاعَةِ عَلَى الْفَرْدِ بِكُلِّ رَكْعَةٍ اَلْفٰا رَكْعَةٍ

بحارالانوار/۸۸/۴ & وسائل الشيعة/۸/۲۹۰

Imam Ali-ibn-Mūs-ar-Riḍā, the eighth Imam, *(a.s.)* said: " The excellence of the congregational prayer, comparing with solitary prayer, is one rak'at to two thousand rak'ats."

Bihār-ul-Anwār, vol. 88, p. 4 & Wasā'il-ush-Shī'ah, vol. 8, p. 290

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۴۳۶- قالَ رَسُولُ اللّٰهِ (ص) :

صَلٰوةُ الرَّجُلِ فِى جَمٰاعَةٍ خَيْرٌ مِنْ صَلٰوتِهِ فِى بَيْتِهِ اَرْبَعِينَ سَنَةً

مستدرک الوسائل/۶/۴۴۶

The Holy Prophet *(p.b.u.h.)* said: " One prayer of a man in congregation is worthier than his forty years of prayers at home (alone)."

Mustadrak-ul-Wasā'il, vol. 6, p. 446

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۴۳۷- قَالَ النَّبِیُّ (ص) :

وَ اَمَّا الْجَمٰاعَةُ فَاِنَّ صُفُوفَ اُمَّتِی فِی الْاَرْضِ کَصُفُوفِ الْمَلٰائِکَةِ فِی السَّمٰاءِ، وَ الرَّکْعَةُ فِی جَمٰاعَةٍ اَرْبَعَةٌ و عِشْرُونَ رَکْعَةً کُلُّ رَکْعَةٍ اَحَبُّ اِلَی اللّٰهِ عَزَّ وَ جَلَّ مِنْ عِبٰادَةِ اَرْبَعِینَ سَنَةً، وَ اَمَّا یَوْمُ الْقِیٰامَةِ فَیَجْمَعُ اللّٰهُ فِیهِ الْاَوَّلِینَ وَ الْاٰخِرِینَ لِلْحِسٰابِ، فَمٰامِنْ مُؤْمِنٍ مَشیٰ اِلَی الْجُمُعَةِ اِلّٰا خَفَّفَ اللّٰهُ عَلَیْهِ عَزَّ وَ جَلَّ اَهْوٰالَ یَوْمِ الْقِیٰامَةِ ثُمَّ یَأْمُرُ بِهِ اِلَی الْجَنَّةِ

بحارالانوار/۸۸/۶

The Holy Prophet *(p.b.u.h.)* said: " The rows of my followers in the congregational prayer on the earth are like the rows of angels in the sky; and a rak'at of prayer in congregation is equivalent with twenty-four rak'ats, and every rak'at with *Allah*, Almighty and Glorious, is more beloved than forty years of worship. Therefore, on the Day of Justice, when *Allah* gathers all human beings from the beginning to the end for Reckoning, there will be no believer who has attended the congregational prayer but for whom *Allah* will decrease the grievousness of the Day of

Reckoning and after that the one will be told to enter Heaven.

Bihār-ul-Anwār, vol. 88, p. 6

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۴۳۸- قَالَ رَسُولُ اللّٰهِ (ص) :

أَتىٰ رَجُلٌ اَعْمىٰ رَسُولَ اللّٰهِ (ص) فَقَالَ: يَا رَسُولَ اللّٰهِ اِنِّي ضَرِيرُ الْبَصَرِ وَ رُبَّمَا اَسْمَعُ النِّدَاءَ وَلاٰ أَجِدُ مَنْ يَقُودُنِي اِلَى الْجَمَاعَةِ وَالصَّلاٰةِ مَعَكَ، فَقَالَ لَهُ النَّبِيُّ (ص) شُدَّ مِنْ مَنْزِلِكَ اِلَى الْمَسْجِدِ حَبْلاً وَ اُحْضُرِ الْجَمَاعَةَ

التهذيب/۳/۲۶۶

Once a blind man came to the Holy Prophet *(p.b.u.h.)* and said that there was not anybody to take him to the mosque to attend the congregational prayer with him *(p.b.u.h.)* when he heard the prayer call. Then the Holy Prophet *(p.b.u.h.)* said: " Stretch a thread from your house unto the mosque and attend the congregational prayer."

At-Tahthīb, vol. 3, p. 266

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۴۳۹- قَالَ الْاِمَامُ الْبَاقِرُ (ع) :

مَنْ تَرَكَ الْجَمَاعَةَ رَغْبَةً عَنْهَا وَ عَنْ جَمَاعَةِ الْمُسْلِمِينَ مِنْ غَيْرِ عِلَّةٍ فَلاٰ صَلٰوةَ لَهُ

بحارالانوار/۸۸/۱۱

Imam Bāqir *(a.s.)* said: " The person who abandons the congregation (of prayer) without having an excuse but only for unwillingness, and in order to avoid attending the folk of Muslims, there will not be (considered) any prayer for him."

Bihār-ul-Anwār, vol. 88, p. 11

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۴۴۰- قالَ الإمامُ الرِّضا (ع) :

إِنَّما جُعِلَتِ الْجَماعَةُ قِيلَ لِئَلاّ يَكُونَ الإِخْلاصُ وَالتَّوْحِيدُ وَالإِسْلامُ وَالْعِبادَةُ لِلّهِ إِلاّ ظاهِرًا مَكْشُوفًا مَشْهُودًا لِأَنَّ فِي إِظْهارِهِ حُجَّةً عَلىٰ أَهْلِ الْمَشْرِقِ وَ الْمَغْرِبِ لِلّهِ عَزَّوَ جَلَّ وَحْدَهُ وَ لِيَكُونَ الْمُنافِقُ وَالْمُسْتَخِفُّ مُؤَدِّيًا لِما أَقَرَّ بِهِ يُظْهِرُ الإِسْلامَ وَالْمُراقَبَةَ وَ لِتَكُونَ شَهاداتُ النّاسِ بِالإِسْلامِ مِنْ بَعْضِهِمْ لِبَعْضٍ جائِزَةً مُمْكِنَةً مَعَ ما فِيهِ مِنَ الْمُساعَدَةِ عَلَى الْبِرِّ وَالتَّقْوىٰ وَالزَّجْرِ عَنْ كَثِيرٍ مِنْ مَعاصِي اللّهِ عزَّ وَ جَلَّ

بحارالانوار/۸۸/۱۲

Imam Riḍā *(a.s.)* said: " Certainly the congregational prayer has been decreed in order that the pure Faith in Unity, in Islam, and in worshipping *Allah* be openly revealed and (publicly) manifested, because, thereby and with its apparency the reason of *Allah*, Almighty and Glorious, will be completed for the totality of people in the East and West (of the world). (Thus, the reality of Islam will be manifested and known and infidelity and paganism

before Islam will be like darkness before light which cannot resist and vanishes at last.) Another reason (for decreeing the congregational prayer) is that those who are far from the truth, the hypocrite, and those who take it light but claim Islam, then they may, willy or nilly, treat accordingly and show Islam from them and try to protect (its laws in the society).

Again, the congregational prayer causes people to know each other which makes it allowed and possible that some of them bear witness for some others about their Islam, wherein there is the means of facility and association for righteous deeds and godly actions which prevents too much disobedience against *Allah*, Almighty and Glorious."

Bihār-ul-Anwār, vol. 88, p. 12

Supplication

قَالَ الْإِمَامُ الْبَاقِرُ (ع) :

اَللّٰهُمَّ اِنَّا نَرْغَبُ اِلَيْکَ فِي دَوْلَةٍ كَرِيمَةٍ تُعِزُّ بِهَا الْاِسْلَامَ وَ اَهْلَهُ وَ تُذِلُّ بِهَا النِّفَاقَ وَ اَهْلَهُ وَ تَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ اِلٰى طَاعَتِکَ وَالْقَادَةِ اِلٰى سَبِيلِکَ وَ تَرْزُقُنَا بِهَا كَرَامَةَ الدُّنْيَا وَالْاٰخِرَةِ

بحارالانوار/۹۱/۶

O' Lord! we eagerly desire that You assign us to the just, fair Islamic government, (the which is really the rightful government of Hazrat Mahdi, may *Allah* hasten his holy reappearance). Through his auspicious government, thou reactivate and dearly loved Islam and its followers while thou humiliate hypocrisy and the hypocrite. And, in that period, include us among those who invite people unto Thy obedience and lead them to Thy path of guidance; and, endow us the honour and grandeur of both this world and the next.

Bihār-ul-Anwār, vol. 91, p. 6

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قالَ رَسُولُ اللهُ (ص):

مَنْ اَحَبَّ اَنْ يَرْكَبَ سَفِينَةُ النَّجاة وَ يَسْتَمْسِكُ بِالْعُرْوَةِ الْوُثْقٰى وَ يَعْتَصِمُ بِحَبْلِ اللهِ الْمَتِينِ، فَلْيُوالِ عَلِيّاً بَعْدِى وَلْيُعادِ عَدُوَّهُ وَلْيَأْتَمَ بِائِمَّةِ الْهُداةِ مِنْ وُلْدِهِ، فَاِنَّهُمْ خُلَفآئى وَ اَوْصِيائِى وَ حُجَجِ اللهِ عَلى خَلْقِه بَعْدِى وَ سادَاتُ اُمَّتى.

'Allāmah Muhaddith Hamadānī has narrated from Ali (a.s.) that the Messenger of Allah (p.b.u.h.) said:

"He who likes to embark the ship of salvation and to grasp the firmest handle, and holds fast by the strong cord of Allah, then he must, after me, loves Ali and should be inimical to his enemy; and he must follow the Imams (leaders) of right guidance from his offspring since they are my vicegerents, and my legates, and Allah's witnesses over His servants after me, and the chiefs of my Ummah."[1]

Friendship with Ahl-ul-Bayt (a.s.) or with their Enemies?

قالَ رَسُولُ اللهُ (ص):

مَنْ ماتَ عَلى حُبِّ آلِ مُحَمَّدٍ ماتَ شَهِيداً.

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[1] Mawaddat-ul-Qurbā, the tenth Mawaddah, p. 96, Lāhūr Edition; and Yanābī'-ul-Mawaddah, pp. 254 and 256, Eslāmbul Edition, and pp. 301 and 331 Heydarriyah Edition.

أَلاٰ وَ مَنْ مٰاتَ عَلى حُبِّ آلِ مُحَمَّدٍ مٰاتَ مَغْفُوراً لَهُ.

أَلاٰ وَ مَنْ مٰاتَ عَلى حُبِّ آلِ مُحَمَّدٍ مٰاتَ تآئِباً.

أَلاٰ وَ مَنْ مٰاتَ عَلى حُبِّ آلِ مُحَمَّدٍ مٰاتَ مُؤْمِناً مُسْتَكْمِلُ الايمٰانِ.

أَلاٰ وَ مَنْ مٰاتَ عَلى حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالجَنَّةِ ثُمَّ مُنْكَرٍ وَ نَكِيرٍ.

أَلاٰ وَ مَنْ مٰاتَ عَلى حُبِّ آلِ مُحَمَّدٍ يَزِفُّ اِلَى الْجَنَّةِ كَمٰا تَزِفُّ العَرُوسِ اِلى بَيْتِ زُوجِهٰا.

أَلاٰ وَ مَنْ مٰاتَ عَلى حُبِّ آلِ مُحَمَّدٍ فُتِحَ لَهُ فى قَبْرِه بٰابانِ اِلَى الْجَنَّةِ.

أَلاٰ وَ مَنْ مٰاتَ عَلى حُبِّ آلِ مُحَمَّدٍ جَعَلَ زُوّٰارَ قَبْرِه (قبره مزار) مَلائِكَةُ الرَّحْمَةِ.

أَلاٰ وَ مَنْ مٰاتَ عَلى حُبِّ آلِ مُحَمَّدٍ مٰاتَ عَلَى السُّنَّةِ وَ الْجَمٰاعَةِ.

أَلاٰ وَ مَنْ مٰاتَ عَلى بُغْضِ آلِ مُحَمَّدٍ جٰاءَ يَوْمَ الْقِيٰامَةِ مَكْتُوباً بَيْنَ عَيْنَيْهِ: آيِسٌ مِنْ رَحْمَةِ اللهِ.

أَلاٰ وَ مَنْ مٰاتَ عَلى بُغْضِ آلِ مُحَمَّدٍ مٰاتَ كٰافِراً.

أَلاٰ وَ مَنْ مٰاتَ عَلى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشُمَّ رائِحَةَ الْجَنَّةِ.

"Allāmah Abū-'Ishāq Tha'labī, one of the outstanding commentators of Sunnites, with reference to his document, has narrated from the Messenger of Allah (p.b.u.h.), who said:

"Whoever dies with the love of Muhammad's progeny, has died as a martyr."

"Beware! Whoever dies with the love of Muhammad's progeny, has died with forgiveness (of his sins)."

"Beware! Whoever dies with the love of Muhammad's progeny, has died with repentance."

"Beware! Whoever dies with the love of Muhammad's progeny, has died while he is a believer whose Faith is complete."

"Beware! Whoever dies with the love of Muhammad's progeny, the angel of death and then Munkar and Nakīr (two angels commissioned to question him at his arrival in the grave) will give him the glad tidings of Paradise."

"Beware! Whoever dies with the love of Muhammad's progeny, will be ornamented for going into Paradise like ornamenting the bride when going into the house of her husband."

"Beware! Whoever dies with the love of Muhammad's progeny, two doors will be opened for him in his grave to the Paradise."

"Beware! Whoever dies with the love of Muhammad's progeny, Allah will appoint the angels of mercy to be pilgrims of his grave."

"Beware! Whoever dies with the love of Muhammad's progeny, has died on the Sunnah and Jamā'ah."

"Beware! Whoever dies with the hostility of Muhammad's progeny, comes on the Day of Hereafter while it is written on his forehead: 'disappointed to the Mercy of Allah'."

"Beware! Whoever dies with the hostility of Muhammad's progeny, has died heathen."

"Beware! Whoever dies with the hostility of Muhammad's progeny, will not breathe the odour of Paradise."[1]

There are about thirty persons of the Sunnite commentators, traditionists and the men among historians and theologians who have narrated the abovementioned holy tradition exactly, or with omitting some words or sentences, from Tha'labī among whom, for the sake of brevity, we suffice to mention six names here; so, those are interested in knowing all of the narrators of the tradition can refer to the concerning Islamic sources.

1. Zamakhsharī in Kashshāf, vol. 3, p. 403, Egypt Edition, and vol. 4, pp. 200-221 Beyrūt Edition.

2. Mafātīḥ-ul-Qayb, by Fakhr-i-Rāzī, vol. 7, p. 40, Egypt, Dār-ul-'Āmirah Edition.

3. Mawaddat-il-Qurbā, by Sayyid Ali Hamadānī, the thirteenth Mawaddah, p. 117, Lāhūr Edition.

4. Al-Kāshif, by Ibn-Hajar 'Aghlānī, p. 145, Egypt, Mustafā Mohammad Edition.

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[1] Tafsī-i-Kashf-i-wal Bayāt, following Sura Shourā, No. 42, verse 23

A Gift from
Fatimah, the Prophet's Daughter (p.b.u.h.)

قَالَتْ فَاطِمَةُ الزَّهْرَا (ع) :

خِيَارُكُمْ أَلْيَنَكُمْ مَنَاكِبَهُ وَ أَكْرَمُهُمْ لِنِسَائِهِمْ

دلائل الامامه

B. Fātimat-uz-Zahrā *(a.s.)* said: " The best of you is the one whose treatment (with people) is the most moderate (and affectionate), and the worthiest of them are those who behave graciously (and honourably) with their wives."

Dalā'il-ul-'Imāmah

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قَالَتْ فَاطِمَةُ الزَّهْرَا (ع) :

رُوحِي لِرُوحِكَ الْفِدَاءُ وَ نَفْسِي لِنَفْسِكَ لَوِقَا يَا اَبَاالْحَسَنِ!

اِنْ كُنْتَ فِي خَيْرٍ كُنْتُ مَعَكَ وَ اِنْ كُنْتَ فِي شَرٍّ كُنْتُ مَعَكَ

الكوكب الدّرى ج ١ ص ١٩۶

A. Fātimat-uz-Zahrā *(a.s.)* addressing Ali *(a.s.)* said: " May my soul be sacrified for your soul, and my self be as a shield (against disasters) for your self. O' Hassan's father! if you be in a good condition, I will be with you; and if you be in disasters, I will be with you, too."

Al-Kaukab-ud-Durrī, vol. 1, p. 196

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C. Imam Hassan Mujtabā *(a.s.)* saw his mother was uttering invocation for the neighbours, the believers, and other people. He asked her why she did not invocate for herself, and she answered:

قَالَتْ فَاطِمَةُ الزَّهْرَا (ع) : الجَار ثُمَّ الدَّار كشف الغمّه ج ٢ ص ٢٥

" First the neighbours, and then (the members of) the house."

Kashf-ul-Qummah, vol. 2, p. 25

The Recommendations of Fatimah, the Prophet's Daughter (p.b.u.h.) to People

قالَتْ فاطمةُ الزَّهْرا (ع) بنتِ رسول الله (ص) :

فَجَعَلَ اللّٰهُ الْاِيمانَ تَطْهِيْراً لَكُمْ مِنَ الشِّرْكِ، وَ الصَّلاٰةَ تَنْزِيْهاً لَكُمْ عَنِ الْكِبْرِ، وَالزَّكٰاةَ تَزْكِيَةً لِلنَّفْسِ وَ نَمٰاءً فِى الرِّزْقِ، وَالصِّيٰامَ تَثْبِيتاً لِلْاِخْلاٰصِ، وَالْحَجَّ تَشْيِيداً لِلدِّيْنِ، وَالْعَدْلَ تَنْسِيْقاً لِلْقُلُوبِ، وَ طٰاعَتَنٰا نِظٰاماً لِلْمِلَّةِ، وَ اِمٰامَتَنٰا اَمٰاناً مِنَ الْفُرْقَةِ، وَالْجِهٰادَ عِزّاً لِلْاِسْلاٰمِ، وَالصَّبْرَ مَعُوْنَةً عَلىَ اسْتِيجْابِ الْاَجْرِ، وَالْاَمْرَ بِالْمَعْرُوفِ مَصْلَحَةً لِلْعٰامَّةِ، وَ بِرَّ الْوٰالِدَيْنِ وِقٰايَةً مِنَ السُّخْطِ، وَصِلَةَ الْاَرْحٰامِ مِنْمٰاةً لِلْعَدَدِ، وَالْقِصٰاصَ حِقْناً لِلدِّمٰاءِ، وَالْوَفٰاءَ بِالنَّذْرِ تَعْرِيضاً لِلْمَغْفِرَةِ وَ تَوْفِيَةَ الْمَكٰايِيْلِ وَالْمَوٰازِيْنِ تَغْيِيْراً لِلْبَخْسِ، وَالنَّهْىَ عَنْ شُرْبِ الْخَمْرِ تَنْزِيْهاً عَنِ الرِّجْسِ، وَاجْتِنٰابَ الْقَذْفِ حِجٰاباً عَنِ اللَّعْنَةِ وَ تَرْكَ السَّرِقَةِ اِيْجٰاباً لِلْعِفَّةِ وَ حَرَّمَ اللّٰهُ الشِّرْكَ اِخْلاٰصاً لَهُ بِالرُّبُوبِيَّةِ.

" فَاتَّقُوا اللّٰهَ حَقَّ تُقٰاتِهِ وَلاٰ تَمُوتُنَّ اِلاّٰ وَ اَنْتُمْ مُسْلِمُوْنَ "

وَ اَطِيعُوا اللّٰهَ فِيْمٰا اَمَرَكُمْ بِهِ وَ نَهٰاكُمْ عَنْهُ،

بحارالانوار ج ۸ ص ۱۰۸

ابن ابی الحدید فی شرح نهج البلاغه

مسعودی فی 'مروج الذهب'
سید مرتضی فی 'الشافی'، عَنْ عایشه
احمد بن موسی ابن مردویه اصفهانی فی 'المناقب' عَنْ عایشه

D. Fātimat-uz-Zahrā *(a.s.)* in one of her sermons, addressing people, said:

"... Allah assigned Faith for you as purification from polytheism;
Prayers as being free from pride;
Alms-tax as refinement of the soul and increase of the sustenance;
Fasting for fixing the sincerity;
Hajj pilgimage as a cause of strength in the religion (of Islam);
Justice as a means of harmonization of the hearts;
Our obedience as a source of organization of (Islamic) community;
Our mastership as a protection from dispersion;
Holy struggle as the glory of Islam;
Patience as a means of absorbing rewards (from *Allah*);
Enjoining right and forbidding wrong as a means of improvement of common people;
Doing goodness to the parents as a barrier for the Wrath (of *Allah*);
Strengthening blood-kinship as a cause of increase in population and power;
Retaliation as a prevention of bloodsheds (a security of lives);
Fulfillment of the promise as an extension of forgiveness;
Hindering from defrauding in scales and measures as a means against deficiencies;
Discourage of drinking wine (alcoholic liquors) as a cause of purification from abominations
Avoiding from accusation as a curtain before the curse of *Allah*;

Abundoning theft for the protection of modesty of the self; Prohibition of polytheism as sincerity in servitude to Him and the lordship of the Lord."

" Now that it is so, ' ***Then be in awe of Allah as it is due to Him: and do not die unless you are Muslims***'." (1)

" And obey *Allah* in what He has commanded you to, and in what He has prohibited you from; and pave the way of knowledge. ..."

Sharḥ-i-Nahjul-Balaqah by Ibn-'Abil-Ḥadīd;
Murūj-uz-Zahab by Mas'ūdī;
Shāfī, by Sayyid-i-Murtaḍā, narrated from 'Āyishah;
Al-Manāqib, by Ahmad-ibn-Mūsā Ibn-Mardiwayh Esfahānī

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قَالَ النَّبِيُّ (ص) :

يَا سَلْمانُ مَنْ اَحَبَّ فَاطِمَةَ بِنْتِى فَهُوَ فِى الْجَنَّةِ مَعِي،
وَ مَنْ اَبْغَضَها فَهُوَ فِى النَّارِ

فرائد السّمطين ج ٢ ص ٦٧

The holy Prophet ***(p.b.u.h.)***, about the virtue of Fātimah, said: " O' Salmān! whoever loves Fātimah, my daughter, will be in Heaven with me; and whoever dislikes her, then the one will be in (Hell) Fire."

Farā'id-us-Samṭayn, vol. 2, p. 67

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1 Sura-'Āl-i-'Imrān, No. 3, verse 102

قالَ رَسُولَ الله (ص):

مَنْ اَنْكَرَ الْقائِمَ مِنْ وُلْدی فی غَيْبَتِهِ ماتَ ميتَةَ الجاهِلِيَّةِ.

The Messenger of Allah (p.b.u.h.) said: "He who rejects Qā'im (the Upholder) from my progeny in his absence, has died like the death in the Age of Ignorance." (Bihār-ul-'Anwār, Vol. 51, P. 72)

قالَ النَّبِيُّ (ص):

طُوبیٰ لِلصّابِرينَ فی غَيْبَتِهِ، طُوبیٰ لِلْمُتَّقينَ عَلی مُحَجَّتِهِمْ، اُولئِكَ وَ صَفَهُمُ اللّهُ فی كِتابِهِ فَقالَ: « وَالَّذين يُؤْمِنُونَ بالْغَيْبِ» وَقالَ: «اُولئِكَ حِزْبُ اللّهِ اَلا اِنَّ حِزْبَ اللّهِ هُمُ الْمُفْلِحُونَ.»

The holy Prophet (p.b.u.h.) said: "Happy are those who are patient in his absence, and happy are those who remain steadfast in having their love (Ahl-ul-Bayt's). Allah has explained (their qualities) in His Book, saying: 'Those who believe in Unseen',[1] and he added: 'These are Allah's party, now surely the party of Allah are the successful ones'."[2] (Bihār-ul-'Anwār, Vol. 52, P. 143)

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[1] Sura Al-Baqarah. No. 2. verse 5
[2] Sura Al-Mujādalah. No. 58. verse 22

قالَ الصّادُقُ (ع):

يا اَبا بَصيرٍ طُوبىٰ لِشيعَهِ قائِمِنَا الْمُنْتَظِرِينَ لِظُهُورِهِ، فى غَيْبَتِهِ، وَالْمُطِيعينَ لَهُ فى ظُهُورِهِ، اُولئِكَ اَوْلياءُ اللّهِ الَّذِينَ لا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ.

Imam Ṣādiq (a.s.) said: " O 'Abūbaṣīr! Happy is he who is among the followers of our Qā'im (the Upholder), these who wait for his reappearance in his absence and obey him at the time of his advent. These are the saints of Allah, those who no fear shall be upon them, nor shall they grieve." (Bihār-ul-'Anwār, Vol. 52, P. 150)

قالَ اَبُو عَبْدِ اللّهِ (ع):

... مَنْ سَرَّهُ اَنْ يَكُونَ مِنْ اصْحابِ الْقائِمِ فَلْيَنْتَظِرْ، وَلْيَعْمَلْ بِالْوَرَعِ وَ مَحاسِنِ الْاَخْلاقِ وَ هُوَ مُنْتَظِرٌ.

Imam Ṣādiq (a.s.) said: "He who wishes to be among the companions of Haḍrat Mahdī (May Allah hasten his reappearance) should wait (for him) and act piously while behaves with high moral standards." (Biḥār-ul-'Anwār, Vol. 52, P. 140)

عَنِ الْاِمامِ الْعَسْكَرى (ع) لِابْنِ بابَوَيْهِ:

... وَ عَلَيْكَ بِالصَّبْرِ وَ اِنْتِظارِ الْفَرَجِ، فَاِنَّ النَّبِىَّ (ص) قالَ: اَفْضَلُ اَعْمالِ اُمَّتى اِنْتِظارُ الْفَرَجِ.

Imam Hassan 'Askarī (a.s.) once told Ibn-Babiwayh: "It is to you to be patient and wait for the reappearance, for the Prophet (p.b.u.h.) said: 'The best deeds of my Ummat is expectation for reappearance'." (Muntakhab-ul-'Athar, P. 234)

قالَ الْكاظِمُ (ع):

طُوبى لِشِيعَتِنَا الْمُتَمَسِّكِينَ بِحُبِّنا فى غَيْبَةِ قائِمنا اَلثّابِتِيْنَ عَلى مُوالاتِنا وَالْبَرائَةِ مِنْ اَعْدآئِنا اُولئِكَ مِنّا وَ نَحْنُ مِنْهُمْ وَ قَدْ رَضُوابِنا اَئِمَّةً وَ رَضينا بِهِمْ شيعَةً وَ طُوبى لَهُمْ، هُمْ وَ اللّهِ مَعَنا فى دَرَجَتِنا يَوْمَ الْقِيامةِ.

Imam Kāzim (a.s.) said: "Happy are our followers who clasp to the love of us at the time of absence of our Qā'im (the Upholder) and are steadfast in loving us and having aversion from our enemies. These are of us and we are of them; they are pleased with us as (their) leaders, and we are pleased with them as (our) followers, and happy they are. By Allah, they will be with us and in our rank on the Day of Hereafter." (Bihār-ul-'Anwār, Vol. 51, P. 151)

قالَ الصّادقُ (ع):

طُوبى لِمَنْ تَمَسَّكَ بِاَمْرِنا فى غَيْبَةِ قائِمِنا، فَلَمْ يَزِغْ قَلْبُهُ بِالْهِدايَةِ.

Imam Ṣādiq (a.s.) said: "Happy is he who grasps our command when our Qā'im (the Upholder) is absent and his guided heart does not incline to falsehood." (Bihār-ul-'Anwār, Vol. 52, P. 123)

عَنْ اَبی جَعْفَرٍ (ع) قالَ:

يَأْتی عَلَی النّاسِ زَمانٌ يَغيبُ عَنْهُمْ اِمامُهُمْ فَيا طُوبیٰ لِلثّابِتِيْنَ عَلی اَمْرِنا فی ذٰلِكَ الزَّمانِ.

Imam Bāqir (a.s.) said: "There will come a time unto people when their Imam is absent. Then happy are those who are steadfast in our command at that time." (Bihār-ul-'Anwār, Vol. 52, P. 145)

قالَ حُجَةِ ابْنِ الْحَسَنُ الْمَهْدی (عج):

طَلَبُ الْمَعارِفِ مِن غَيرِ طَرِيقِنا اَهلِ البَيتِ مُساوِقٌ لِاِنكارِنا

Imam Mahdī (a.s.) said: "Seeking knowledge from (any way) other than our way. The Ahl-ul-Bayt, is equal to rejecting us." ('Iḥtijāj, Vol. 2, P. 497)

قالَ حُجَةُ ابْنُ الْحَسَنُ الْمَهْدی (عج):

فَاِنّا يُحِيطُ عِلْمُنا بِاَنبائِكُم وَ لايَعزُبُ عَنّا شَيْئٌ مِنْ اَخبارِكُم

اِنّا غَيْرُ مُهمِلِينَ لِمُراعاتِكُم وَ لاناسِينَ لِذِكرِكُم.

Imam Mahdī (a.s.) said: "Then, verily our cognizance envelops your circumstances and nothing of your news is concealed to us.

Verily we do not neglect considering you (your circumstances), and do not forsake your remembrance." (Bihār-ul-Anwār, Vol. 53, P. 175)

5. Al-Hawādith-ul-Jāmi'ah, by Ibn-i-Fūtī, p. 153, Baqdād Edition.

6. Ashsharaf-ul-Mu'abbad Li-'Āli-Muhammad (p.b.u.h.), by Banhānī, p. 74, Egypt Edition.

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قالَ رَسُولُ اللهُ (ص):

يا عَلى اَنْتَ وَصيّى، حَرْبُكَ حَرْبى وَ سِلْمُكَ سِلْمى، وَ اَنْتَ الأِمامُ اَبُو ائِمَّةَ ايحْدىٰ عَشَر، اَلَّذينَ هُمْ الْمُطَهَّرُونَ الْمَعْصُومُون، وَ مِنْهُمُ المَهْدِى اَلَّذى يَمْيُ الاَرْضَ قِسْطاً وَ عَدْلاً فَوَيْلٌ لِمُبْغِضِيهِمْ.

يا عَلىُّ لَوْ اَنَّ رَجُلٌ اُحَبُّكَ وَ أَوْلادَكَ فِى اللهِ، لَحَشَرَهُ اللهُ مَعَكَ وَ مَعَ أَوْلادِكَ، وَ اَنْتُمْ مَعِىَ فِى الدَّرجاتُ الْعُلى وَ اَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ.

'Allāmah Ghandūzī narrates from Abū-Tufayl 'Āmir-ibn-Wāthilah, one of the companions of the Prophet (p.b.u.h.), who died as the last one of them, and he has narrated from Ali (a.s.) who said that the Prophet (p.b.u.h.) said: 'O' Ali! You are my vicegerent that fighting against you is a fight against me and peace with you is peace with me; and you are Imam and the father of the eleven Imams, those who are all purified and Immaculate, among whom is Mahdī who will fill the earth with equity and justice, then woe on their enemies.

O' Ali! If a man loves you and your children in the cause of Allah, He will muster him with you and with your children; and you (you, your children, and your followers) will be with me in the high degrees (of Heaven); and you will be the divider of Paradise and Hell, (you will let your friends enter into Paradise and your enemies into Hell).[1]

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قَالَ النَبِیُّ صَلَی اللهُ عَلَیْهِ وَ آلِه:

فَاطِمِةُ بَهْجَةُ قَلْبِی، وَ اَبْنَآؤُهَا ثَمَرَةُ فُؤادِی، وَ بَعلُها نُورَ بَصَرِی، وَ ایَئِمَةِ مِن وُلْدِها اُمَنَآءُ رَبِّی، وَ حَبْلُهُ الْمَمْدُودُ بَیْنَهُ وَ بَیْنَ خَلْقِهُ، مَنِ اعْتَصَمَ بِهِمْ نَجا وَ مَنْ تَخَلَّفَ عَنْهُمْ هَوی.

The Holy Prophet (p.b.u.h.) said: "Fātimah is the joy of my heart, and her two sons are the fruits of my heart, and her husband is the light of my eyes, and the Imāms from her progeny are the trustees of my Lord and are as a stretched line between Him and His creatures. Whoever grasps fast to them will prosper and whoever offends them will ruin." (Manāqib-i-Zamakhsharī, p. 213 ('Ihghāgh-ul-Haghgh, vol. 13, p. 79)ك Maghtal-ul-Husayn, Khārazmī, vol. 1, p. 59; Farā'id-us-Samṭayn, by Hamwīnī, vol. 2, p. 66, No. 390; Baḥr-ul-Ma'ārif, by Ibn-i-Hasnūyah Mūṣilī,

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[1] Yanābī'-ul-Mawadah, chapter 16, p. 97, Heydariyyah Edition, and p. 85 Eslambul Edition

p. 106 (handwritten) ('Iḥghāgh-ul-Haghgh, vol. 13, p. 79); Yanābi'-ul-Mawaddah, by Ghandūzī, chapter 5, p. 93, Najaf Edition, and p. 82 Eslambul Edition; 'Arba'īn, by 'Abilfawāris, p. 14 (handwritten) by Jābir-ibn-'Abdillāh, (the Index of 'Ihghāgh, vol. 4, p. 288).)

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The First and the Last one of the Eleven Vicegerents:

قالَ رَسُولَ الله (ص):

اِنَّ اَوْلِيآئِى وَ اَوْصِيآئِى وَ حُجَجُ اللهِ عَلَى الْخَلْقِ بَعْدِى اِثْنا عَشَر، اَوَّلُهُمْ اَخىْ وَ آخِرُهُمْ وَلَدِى. قِيْلَ: يا رَسُولَ اللهِ! مَنْ اَخُوكَ؟ قالَ: عَلِىُ بْنُ اَبِيْطالِب. قِيْلَ: فَمَنْ وُلْدكَ؟ قالَ: الْمَهدِى، الَّذى يَمْلاَها قِسْطاً وَ عَدْلاً كَمامُلِئَتْ جَوْراً وَ ظُلْماً ...

Hāfiz Ebrāhīm Hamwīnī, as well as other traditionists, documenting from 'Abdullah-ibn-'Abbās has narrated from the holy Prophet (p.b.u.h.) who said: "Verily my successors and my vicegerents and the witnesses over people after me are twelve, the first of whom is my brother and the last of them is my son." He was asked: "O' Messenger of Allah! Who is your brother?" He said: "Ali-ibn-Abītālib." It was said: "Then who is your son?" He said: "Al-Mahdī who will fill it (the world) with equity

and justice, the same as it has been filled with cruelty and injustice."[1]

Regarding the word 'vicegerent' and mentioning the name of Ali (a.s.) as the first vicegerent and Haḍrat Mahdī (a.s.) as the last vicegerent, out of twelve vicegerents, there will remain no doubt that this tradition and the like are the true documents for the real vicegerents.

****

[1] Farā'id-us-Samṭayn, vol 2, p. 312, No. 562; Rauḍat-ul-'Aḥbāb, by 'Aṭā'-ul-lah-ibn-Faḍl-Shīrāzī known as Jamāl-ud-Dīn Muḥaddith ('Abaghāt, part Thaghalayn, vol 3, p. 337); and Yanābī'-ul-Mawaddah, by Ghandūzī, at the beginning of chapter 78, p. 536

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INDEX

A

Abūqubais Mount - 72
Actions - 19,35,41,66,102
Admonish - others in private - 88
- self - 58
Adultery - 66
Advice - 38
Ahlul-Bayt - 48,49,51,53
- Love of - 52
- their real followers - 60
Alcoholic Beverages - avoid - 26
Allah - 84,137,172,175
- confidence - 33
- connection - 38
- do not disobey - 91
- greatness of - 19
- love for - 32,35
- seek - 239
- pleasure of - 34,136
- veneration for - 35,37
Alms - 19,26,49,66,131,132,156
Anger - destroyer of heart - 237,238
- spoils Faith - 237
Angry - do not get - 238
Arrogance - 209,234
Autonomy - 31

B

Backbiting - 54,110,111,112
Behavior - good - 54,55
- acceptable - 56,57,58
Believer - accept apology of - 87

INDEX

- characteristics of - 57,58,59,62
- definition - 54
- deposit right of - 96
- honour of - 33
- to please - 129
- quench thirst of - 123
- rise for the right of - 96
- what will reach him after death - 76,90

Benevolence - 52,104,210
Betrayal - worst form of - 88
Bismillah - 86
Books - safeguard - 73
Business - should not hinder doing good for coming world - 82,194,195

C

Celibacy - forbidden - 152
Character - good - 54
Charity - 133
Children - 139
- righteous - 76,90,139,141,180
- training - 140,141,142

Cleanliness - 191,192
Commandment - 76
Compiling Wealth - 81,134
Confession - 21,22,26,221
Consultation - 212,213
Courage - 62
Coveting - 33
Cowardice - 206
Croesus (Qārūn) - 24
Cursed - 112,139,165,179,182,185,190

INDEX

D

Death - hastening - 188
- no fleeing - 83
- postponing - 55,132,134,135
- speed of - 204
- increases - 66

Debtors - attending to - 60

Decision - making - 36,40,156,222

Deeds - 19,41,82,88
- righteous - 89
- reported to Prophet *(p.b.u.h.)* - 64

Deposits - 62,69,96,131

Devotion - 20

Discontent - 215

Divorce - 181,182

Donations - 28,40

Dower - 156,157
- the less the better - 158,159

Dress - the clothless - 124,180

E

Earnings - 74,166,214

Ears - usually hear untruth - 115

Economize - 210

Enjoining Right - 66,100,101,102,103,104,105,106,107

Enthusiasm - 62

Expected Mahdi - 218,222,223,224

Extravagance - 210

Eyes - lowering - 37,113,152,184
- see truth - 115

INDEX

F

Faith - 35,110,116,147,160,161,164,173
Family - 28,55,59,83,125,170,195,235,236
Fasting - 80
- in month of Ramaḍn - 19,26,28,183
- levy of body - 27
Father - be kind to - 138
Faults - conceal - 195
- finding - 110
- make person aware of - 117,120
Fear - 18,38,40,60,105,133,147,161,162,198,209,226
Food - 99,130,168,176,191,205
- consuming unlawful - 194
- eat in moderation - 192,193
- feed others - 124,128,165
Fool - avoid - 122
Forbidding Wrong - 66,100,101,102,103,104,105,106,107
Forgiveness - practice - 57,64
- seek 45,86,98,239,240
Fornication - 185,188,189
- lesbianism - 190
- masterbation - 190
Fraud - 66,196,197
Friends - with whom to make - 82,116,117,118
Funeral Procession - 78

G

Gabriel - wished to become human - 78
Godliness - 236
Good - do - 137
- enjoin - 57,102
- temper - 36,234,235,236

INDEX

Government of Justice - 221,225
Graciousness - 62,96
Gratefulness - 45,62
Greed - 206
Greetings - initiating - 98,99
Grief - endless - 207
- remove - 124
Grieve - do not - 18

H

Hatred - 229
Healthiness - 56
- of body and mind - 205
Heart - humble - 178
- sanctuary of Allah - 20
Heaven - entering 26,28,36,72,124,130,133
- when doors are open - 43,149
Honesty - 39,60,62,160,161
House - large - 180
Human beings - purpose created - 22
Humility - 60
Hygine - 90,192,193

I

Ignorant - 45
- turn away from - 57
Ikmāl-ud-Dīn - 50
Inquisitiveness - 78
Intelligence - 234
Intention - 162,182
Intercession - 26,30,153,154,155
Interrupt - do not - 78
Invocation - 42,43,44,46

INDEX

- good action - 46
- repelling afflictions - 46
- nearness to Allah - 47
- not responded - 66

J

Jesus - 82
Jethro (shu'ayb) *(a.s.)* - 106
Jihad - of a woman - 27
Jurist - 80,233
Justice - establish - 51
- to one's self - 236

k

Kindred - connection 66,133,134,135,161,164
Knowledge - 19,68,70,202
- concealing, forbidden - 75
- obtainment of - obligatory - 73,74
- worship - 70,72
- virtue of - learning - 70,72
- teaching - 75

Komayl - 81,122

L

Laziness - 214,215
Learned - ask questions from - 127
Learning - a good action - 70
Leprosy - 110
Lesbianism - 190
Lies - 31,72,108,109,113,114,115,121,136,202,235
Life - increase length of - 55,132,135
- selling next for this - 83
- shortening length of - 65

INDEX

- value of 230

Loans - 126

Love - for Imam (a.s.) - 33

- increase - 53

Lowering the gaze - 37

Lust - 198,199,200

M

Man - destruction of - 22,109,202,208

Marriage-145,147,148,149,150,158,159,160,161,162,163,164,168,170,182

- hasten to - 151,152

- intercession and help in - 153,154,155

Martyr - 143,216

Martyrdom - 44,217

Mates - 167

Meeting - of the righteous, 37,52,117,119

- which not to attend - 54

Miser - 122,134,206,212

Misfortune - 135

Modesty - 184

Money - unlawful - 30

Mother - treat kindly - 138

Murder - 157,188

Muslim - advise, deceive not, slander not - 196,197

- characteristics of - 54,57,58,62

- conceal nothing that profits - 94

- help - 154

- honour - 33

- make happy - 88,123,125,129

N

Nations - transgression kills - 93

INDEX

- wrath of Allah on - 65
Needs - of people - 123,126,127
Neighborliness - 39,195
Noah's Ark - 48

O

Obedience - 50,53,60,67,86
Obstinacy - 208
Opportunities - to be taken advantage of - 82
Oppression - 93
Oppressors - 91
Orphans - attending to - 60
- feeding - 128
- honouring - 78

P

Paradise - 19,99,118,126,191,238
Parents - kindness to - 136,138
Patience - 58,71,96,133,165,222,227,231,240
Peace - 89
Penitence - 239
People - common - 96
- help - 38,66,75
- seeking pleasure of - 34
Piety - 36,62,133
- lead others to - 89
- meaning of - 37
Pilgrimage - to Mecca - 19,26,282
- visiting Ahlul-Bayt - 52
Poor - attending to - 60,127,128
- livelihood is fixed in the wealth of the rich - 130
Praise - Allah - 18
Prayer - and response - 45,173

INDEX

- being reckoned first - 25,29
- congregational - 78,241,242,243,244,245
- extinguishes the fire - 28
- five ritual - 19,28,183
- mercy accmpanying - 25
- night - 31,32,33,38,39,98
- of oppressed - 93
- of the married - 145
- punctual - 133
- seeking nearness to Allah - 27
- seriousness of - 23,24,25,26,30
- teach children - 141

Pride - 67,209
Progress - spiritual - 201
Promises - breach of - 66,113
Prophets - characteristics of - 96
- way of - 102,168,170
Prostrations - prolong - 25,39

Q

Qur'ān - 24,52,227
- Allah's university - 75

R

Recitation - of Qur'ān - 43,44,52
Regret - of the dead - 203
- sleep - 86
Reliability - 209
Religion - fluent, easy - 170
- Firmness - 103
- programs for youth - 223
- propagating without required competency - 68
- study of - 232

INDEX

Repenting - 84,85
Reputation - ruining people's - 33
Rich - if are gracious - 212
- livelihood of poor fixed within wealth of - 130
Rulers - cruel - 228
- effect on society - 77
- if good doers - 212

S

Sages - 77,81
Salawāt - 42
Scholars - 69,79,227
- effect on society - 77
- godly - 70,77,81
- religious - 77,80
Science - of Ahlul-Bayt - 76
Secrets - conceal - 57,154,179
Self - conceit - 208
Silence - 26
Sin - 18,21,23,28,59,64,65,67,73,84,157,166
- confess only to Allah - 85
- consider - 62
- guard against - 56
- hardens heart - 67
- of martyrs forgiven - 216
- repent of - 84
- use to evaluate standing with Allah - 63
Slander - 110
Sleep - 145,168
- regret - 80
- too much - 31,191
Speech - 61,82,105,236
- briefness in - 61,191

INDEX

Stomach - 109,198,199,200,205,228
Students - 68
Study - a form of worship - 70,72
Submission - 60
Success - 58
Supplications - why sometimes refused - 66
Sustenance - pure - 40,125,133,134,166,195,196,232

T

Talkactiveness - 61,77
Teachers - 68
Tears - 67
Temper - ill - 156,165,237,61,108,109,113
Thieves - 156
Tongue - 54,60,108,109,113,178,192,205
Tradition - 48
Tradition - good - 90
Traits - expected of people - 56,57,58
Transgressions - 92,93
True followers - 21,60
Truthfulness - 39,55,60,62,115,133

U

Ulul-Amr - who they are - 50
University - 75
Usurp - 97
Usury - 194,195

V

Vengeance - 64
Vicious - 112,146,228
Virtue - 169

INDEX

W

Wages - 157
War- Holy - 43,44,80,105,106,136
Wealth - 135,162,163,164,171,202,207,
- compiling - 81,134,202
- do not marry for - 162,163
- increase - 130,135,207,236
- unlawful - 30,97
Wedlock - 160,161
Wife - Admirable duties - 177,178
- be honoured - 172,173
- delivery - 144
- good qualities - 174,175,176,177
- obedient to husban - 174,179,183
- pious - 178,179,180,187
- religious - 183
- suckling - 143,144
Wine - 115,135
Wisdom - 204
Wise - consult - 213
- speak to - 127
- utterances of - 79
Witches - 135
Women - believing - 177
- best of - 179,187
- ornamentation - 186,187,228
- who deserve Heaven - 183
World - doing good for the coming - 82
- good of this one and next - 34,71,178
- heart devoted to this - 205,207
- likeness of this - 201,204
- love of this - 201,204
- preferring this - 134

INDEX

Traditions by Fourteen Infallibles (a.s.)

Prophet Mohammad (p.b.u.h.) -19,24,27,28,29,30,31,36,37,41,48,52 54,63,68,69,71,72,74,75,77,78,82,84,85,89,90,91,94,98,100,101,103,104, 108,109,110,116,123,124,125,127,129,131,132,134,135,136,139,141,142, 143,144,145,146,147,148,149,150,151,152,153,155,156,158,159,160,161, 162,163,164,165,171,172,173,175,176,177,178,179,180,181,182,183,186, 188,189,190,191,194,195,198,199,200,201,202,203,211,212,213,214,215, 216,217,218,219,227,228,230,232,233,234,236,237,241,243

Imam Amir-ul-Mu'mineen Ali (a.s.) -19,20,25,27,31,37,38,43,44,45 47,55,63,64,67,68,70,73,78,80,81,82,83,84,87,88,89,91,93,95,96,101,103,105 107,108,110,112,114,122,127,130,131,139,140,143,153,157,172,173,178,192, 193,194,199,203,206,207,208,209,210,212,213,214,220,230,231,234,235,239

Hazrat Fatimah Zahrā (a.s.) -

Imam Hassan (a.s.) - 50,74,95,205,235

Imam Husayn (a.s.) - 21,34,44,51,81,98,123,161,205

Imam Sajjād (Ali-ibn-il-Husayn, Zayn-ul-'Ābideen) (a.s.)- 17,22,34,40,58,114,119,121,133,142,163,235,236

Imam Bāqir (a.s.) - 21,25,40,48,49,62,70,77,84,87,92,102,106,109,115, 172,174,176,185,187,195,200,214,222,223,243,246

Imam Sādiq (Abī-'Abdillāh) (a.s.) - 20,21,23,26,32,33,34,35,36,41, 42,46,47,51,52,53,54,55,59,64,70,71,73,86, 88,89,90,96,99,106,107,116, 118,120,121,124,128,130,136,137,138,140,146,154,157,159,160,162,165, 166,168,170,175,179,182,184,185,188,189,197,198,204,206,207,209,210, 216,222,223,224,230,232,236,237,238

Imam Kāzim (Abil-Hassan Mūsa-ibn- Ja'far) (a.s.) -94,113,126, 154,172,192,201,204,211

Imam Ali-ibn-Mūsa-r-Riḍā(a.s.)-76,79,115,134,168,174,237,241,244

Imam-al-Jawād (Muhammad-ibn-Ali) (a.s.) - 33,38,160

Imam-al-Hādī - 83,202

Imam Hassan 'Askarī (Abī-Muhammad-al-'Askarī) (a.s.) - 35,79,113

Imam al-Mahdī (a.s.) - 225,226

الإستراتيجيات العامة لمؤسسة عصر الظهور

- الحرص على ضمان استقلالية المؤسسة وعدم انضوائها تحت أي تيار سياسي أو حزبي تحاشياً من المحسوبية أو الدخول في إستقطابات المرجعيات الدينية.
- مد جسور التعاون مع كافة الجهات والفعاليات واللجان التي تشاطرها في نفس النشاط والتطلعات وذلك في اطار القواسم المشتركة ونقاط الإلتقاء.
- الابتعاد عن الصدام والتجريح والاثارات البغيضة وتجنب الإساءة للأديان وتكريس مبدأ التسامح الذي دعا إليه الإسلام.
- التركيز على الشريط الإسلامي كوسيلة فعالة ومؤثرة ومناسبة للعمالة الوافدة.
- عدم الترويج لأي شخصيات دينية أو تيارات سياسية أو اقتحام دهاليز السياسة على أن يكون جُل إهتمام المؤسسة منصب في إتجاه أهدافها الاجتماعية والتبليغية.

اللغات المتوفرة:

- الإنجليزية - الأندونيسية - الفلبينية - البنغالية - التاميلية - السنهالية - الهندية الأوردوية.

من نحن؟

مؤسسة إجتماعية تبليغية ترتكز نشاطاتها في دعوة الجاليات الأجنبية إلى الإسلام وفق مدرسة أهل البيت (ع) في إطار منظومة دعوية حضارية وضمن نظام مؤسسي متقن.

لماذا هذا الإسم (مؤسسة عصر الظهور)؟

لم يقع الإختيار على هذا الإسم من باب حتمية ظهور الإمام المهدي أرواحنا فداه في هذا العصر فإن لله عزوجل البداء والأمر كله، فلربما تقتضي مشيئة الله عزوجل أن يتأخر ظهوره في زمن لاحق لزماننا، ولكن جاءت هذه التسمية من باب الرجاء والتمني والترقب لظهوره الشريف في هذا العصر بعد تراكم علامات الظهور وتسارع وتيرة الأحداث الدالة و (الله العالم) على قرب ظهوره المبارك الأمر الذي يشحذ هممنا ويفجر طاقاتنا لنشر الثقافة الإسلامية المستقاة من أهل بيت العصمة (ع).

لماذا هذه المؤسسة؟

جاءت فكرة إنشاء هذه المؤسسة بعد الشعور بوجود فجوة واسعة لم تردم في مجال تعريف الجاليات الأجنبية بالإسلام وفق مذهب أهل البيت (ع) وتحسس واقع الدعوة الخجول في أوساطنا الإجتماعية والدينية إثر بروز حالة من التراخي في اتجاه حركة ترجمة وطباعة الكتب والإصدارات المنوعة باللغات الأجنبية فضلا عن تقييد حركة الدعوة في مجالات محددة وضيقة لا تنسجم مع حجم التحديات والتطلعات.

أهداف المؤسسة:

١ - تعريف الجاليات الأجنبية بالإسلام وفق مدرسة أهل البيت (ع).

٢ - تنمية الحس الدعوي والتبليغي لدى العوائل الكويتية وتشجيعهم على دعوة العمالة الوافدة إلى الإسلام.

٣ - تعريف أرباب الأسر بحقوق وواجبات الخادم وتعزيز القيم الإنسانية والأخلاقية بين الخادم والمخدوم.

٤ - الحد من مشكلات العمالة الوافدة الناتجة عن الجهل بالعادات والتقاليد الكويتية.

٥ - تقوية إيمان الشرائح المستضعفة ودرء الشبهات العقائدية عنهم.